SĀMVEDA SAṀHITĀ

Volume I

सामवेद संहिता

वेद प्रतिष्ठान, नई दिल्ली

SĀMAVEDA SAMHITĀ

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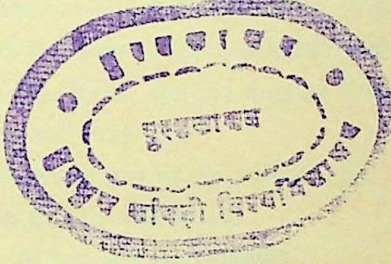
with
English Translation
by

Svami Satya Prakash Sarasvati
assisted by
Satyakam Vidyalankar

Volume I
Introduction, Index and
Pūrvārcika
including
Mahānāmnyārcika
1–650

प्रथमो भागः

भूमिका-मन्त्रानुक्रमणी-पूर्वार्चिकश्च
(महानाम्न्यार्चिक श्च)

१-६५०

Veda Pratishthana
Arya Samaj, Mandir Marg,
New Delhi-110 001

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Foreword

by

Dr. L.M. Singhvi

President, Veda Pratishthana

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight. The Vedas are unique in their perspective of time and space. Early in the history of civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

As I did say in my Foreword to the first volume of the Ṛgveda, the true Vedic faith does not countenance dogma, the Vedic reason is not a euphemism for sophistry, the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of the Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and dharma, to harmony and happiness, to freedom and justice. The soulful Vedic voyage is ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The laye Prakash Vir Shastri was the main architect of the Veda Pratishthana, an organization which undertook the project of publishing the English translations of all the four Vedic Samhitas in 1977.

The English translation of the entire Ṛgveda in 13 volumes (4938 pages) could be completed in 1986, and its publication was munificiently financed by Major Kapil Mohan in memory of Col. Ved Ratna Mohan who died in 1973. The translation project of the Vedas into English

was entrusted by Sri Prakash Vir Shastri to Svami Satya Prakash Sarasvati, an eminent scientist, a Vedic scholar and a distinguished University Professor, before he became a parivrājaka, and in this task he was assisted by such scholars as Pandit Satyakam Vidyalankar and Sri Udaivir Viraj Vidyalankar. The work on the Yajurveda Samhita is also complete. Now we have taken up the English translation of the Sāmaveda also.

The Pratishthana is indebted to Sri Ram Saran Das Ahuja for his devotion to the project and to Sri Arun Raj Malhotra of M/s. Arun & Rajive Pvt. Ltd. for the excellent production.

New Delhi
August 15, 1990

L.M. Singhvi
President.

PREFACE TO 4TH EDITION

I feel proud in bringing out this fourth edition of the SAMAVEDA SAMHITA Vol. I within a short span of 14 years. The first edition of the SAMAVEDA SAMHITA Vol. I was published in 1991.

The Ved Pratisthan—publisher of the English translation of the Vedas was founded in 1973. The late Shri Prakash Vir Shastri was the main Architect of Ved Pratishthan. Mr. L.M. Singhavi was the Chairman. Of course, we are only trying to translate his dream into a reality. Its first President Dr. Goverdhan Lal Datta requested Swami Satya Prakash ji to undertake the assignment of Chief -Editorship of this project and appointed Pandit Satyakam Vidyalankar to assist Shri Swamiji in this work. The work started immediately and it took full ten years to complete the job.

After the sad demise of Dr. Goverdhan Lal Datta, the Ved Pratishthan has been fortunate enough to have Dr. Lakshmi Mal Singhvi as its President. At present Dr. Singhvi Ex.-High Commissioner for India in London is a member of Rajya Sabha.

Ved Pratisthan has published the English translation of all the Vedas i.e. Rgveda, Yajurveda, Samaveda, Atharvaveda in

22 volumes and except these two, has published the fourth edition of all the remaining 20 volumes.

I will feel ever thankful to the late revered Swami ji alongwith his team of translators. There are many other friends involved in this project like our young and energetic Shri Ajay Sehgal, who is looking after the Ved Pratisthan now a days, and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of late Shri Prakash Veer Shastri, Dr. G.L. Datta, Shri Darbarilal and Shri R.S. Ahuja, who were associated with the project very closely.

RAM NATH SEHGAL
Secretary
(Ved Pratisthan)

Introduction

I

DIVINE CHANTS OF DEVOTION AND SPIRITUAL CONSCIOUSNESS

Divine verses and hymns tuned and put into musical chants by the earliest human race are popularly known as *Sāmans,* and the collection handed direct to us is named as the *Sāmaveda.*

Prior to this divine text and the text of the other three Vedic Saṁhitās, there was no formal language; the tunes of the Sāma Saṁhitā are in such musical notes prior to which there was no music and ecstasy and exhilaration of this music were such prior to which no spiritual experience was so expressed. Man has fallen in all innate parameters since the earliest times so much so that the earliest divine music of ecstasy has now assumed the form of the cheap pop music and is being used for baser entertainments and superficial mundane experiences of life, and in that sense, it has been rightly said that the *Soma* of the ancients has now turned into our alcoholic beverage, *Surā.*

Our present collection of the Sāmaveda has in all 1874 verses, divided into several sections; the *Pūrvārcika* (1-585) the *Mahānāmni-Ārcika* (641-650) and the *Uttarārcika* (1651-1875), the *Āraṇya* (586-640) and the Supreme Reality is invoked under various meaningful names, particularly AGNI and INDRA. Laudable and the foremost adorable Reality has been addressed as AGNI; He is effulgent, He is wisdom-personified, He is pure and shining. Again the same Reality is addressed as INDRA, since He is resplendent, supreme in power; His is the victory over evil; ever-victorious and hence matchless in bravery and skill; He holds the thunderbolt which strikes against all adversaries. In absence of all other hopes, He is the only help and resort, which you can rely upon even in moments of utter despair. His assistance you can always invoke with full confidence. But he listens to you only when you surrender to Him, and your cause of grievance is *just* and *good;* He is the Lover of Truth. He does not side an evil, nor helps an evil-monger. His is the great Law *Ṛta,* and

He expects loyalty for the divine *Ṛta,* from His devotees and worshippers. The track of *Ṛta* is one, full of thorns, – it is in no case a bed of roses. He knows it, and yet He asks you to go along this path with courage. There are pitfalls in the way, and there are allurements and delusions on both the sides. He is always with you in your journey; He watches you and extends his helping hand, when He thinks, it is necessary, and also when asked for his help with sincerity. Before one gets a help from Him, he has to pass through all hazards of life. He expects from you the efforts, and then He rewards. Such is He; such is INDRA. He is verily pleased when you address Him as AGNI or INDRA – both are the names of the same *reality (ekam sad viprā bahudhā vadanti-Ṛg.).*

By invoking the Supreme Reality as Agni and Indra in the Sāman tunes (aloud or in silence), one experiences a peculiar trance in which first oozes out, then trickles, then flows and finally overflows overeffuses an indescribable fluid of spiritual exhilaration and in that state of consciousness, one may even forget Agni and Indra both; then he starts invoking and evoking the Superb Flowing SOMA – a fluid of conceptual experience, a personification of what is known as TRUTH (*satya*), LIGHT (*jyoti*) and IMMORTALITY (*amṛta*), a total contrast of another type of exhilarating experience caused by the well known alcoholic beverage which is a personification of UNTRUTH, DARKNESS and DEATH – this liquor SURĀ always allured ASURAS – the demons. And so the Sāmaveda verses sing the glory of this conceptually outflowing SOMA – the SOMA PAVAMĀNA – An entire book NINE of the Ṛgveda is devoted to this SOMA PAVAMĀNA.

The devotee engrossed in glorifying the Supreme Reality as AGNI and INDRA, is always reminded of the two spiritual bodies, the Sun or MITRA and the WATER-GOD, the VARUṆA – the two great principles of life in the Cosmic World. Many of verses and hymns of the Ṛgveda are devoted to Mitra and Varuṇa also, and in the Sāmaveda several of them have also been tuned into Sāman Chants.

The Sun represents the Supreme source of enlightenment in our INNER world, and the parental star in our solar system. The water – principle (in the form of Dark clouds) becomes an

obstruction to the solar radiations when clouds gather between the earth and the sun. The result is *darkness,* and simultaneously in our INNER region, *nescience* so often comes and shrounds our intellect, the MEDHĀ, and takes away from us the instinct that helps us in discriminating between truth and non-truth, between good and evil, and between what is reality and what is ephemeral. This nescience or cloud of ignorance in the Vedic terminology is known as the *VṚTRA,* (vṛtra – the coverer, the obstruction between a source of light and the recipient, the one which places MAN in the umbra and penumbra of darkness). The Sāman verses so often refer to the eternal conflict that has been in existence between the Sun and these Clouds. This is known as the conflict between the lower self (also known as INDRA) and Nescience, the Vṛtra – in fact, a never-ending conflict between Indra and Vṛtra. In this conflict the lower self, the lower INDRA, always seeks assistance from the supreme INDRA – the infinitesimal *indra* seeks the guidance of the Infinite Indra.

And so, what is the Sāma Veda, or what is the Soma Veda? Here we have in 1875 verses, an invocation taken from the Vedic lore, put into the musical tunes, and presented as CHANTS of a divine nature to evoke a spiritual ecstasy of a supreme type – the Supreme Reality is invoked with highest reverence and affection by a devotee, utterly sincere in his invocations, and the result is the gradual outflow of a devotional elixir, highly exhilarating, pleasing and enlightening. The Supreme Reality is the source of this elixir SOMA, and the infinitesimal self is the *recipient.* The fluid of ecstacy at the start trickles in drops, and in last stages it flows in streams and channels.

Of course, the experiences of this type cannot be described or put into words. They have to be enjoyed and *tasted;* they cannot be measured, reckoned or weighed. But one does easily feel that the spiritual fluid starts oozing or trickling into small drops; only during the final experiences of an adept, it overflows in streams, channels or showers. And sometimes we try to dilute this conceptual elixir with water or milk and sweeten it with our own honey. The lower self (the recipient) always introduces its *personal factor,* even when it

is blessed at the supreme hands. And this fluid *soma* flowing into currents has to be filtered through the wooden sieves or filters, collected in receivers, diluted with water and milk, and finally mixed with curds and honey, and then enjoyed. This is known as the treatment of SOMA before its final enjoyment. Man is expected to evoke *its own culture,* and *cure* it in his own way before he enjoys this divine elixir. The Sāman chants refer to this curing process also. The Soma-yajña is a dramatic representation of the supra-conscious experiences.

The source of the Soma is the Supreme Reality, seated along with all of us in our innermost consciousness, and recipients are we.* As the divine elixir flows from the source and comes to the recipient, it becomes tinted as green, blue, pink or brown (all metaphorical). This tint is due to the *personality factor* introduced by the recipient. So many of our Soma verses refer to this colour.

And while the stream of this fluid elixir falls into the receptacle of our heart, it makes *a sound,* heard to the devotee alone – and thus the recipient devotee not only sees the tints (with his inner eyes) in the streams of Soma, he hears (with the inner ears) the shrill of the stream (कनिक्रदत् etc.) that falls from a height and is received into a vessel (*droṇa kalśa* or *kośa*), kept at a lower level. And the devotee fully enjoys it – the exhilarating Soma is sweet and tasty, it has a pleasing tint – green, brown, pink or blue, and it has come to him with a pleasing sound (when intensified, it assumes the form of a shriek or shrill).

Within the limitations of a human language, the divine experiences have been thus described. Of course, all of us know, they cannot be recorded, taped, photographed, described, pictured or painted. (one can enjoy the poetry only).

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* स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत। सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम्। तस्य त्रय आवसथास्त्रयः स्वप्नाः अयमावसथोऽयमावसथोऽयमावसथ इति॥ (Ait. Up. I.12)

Invocations to Agni

Agni and Indra are the names of one and the same Supreme Reality, with a little difference. The word INDRA has a plurality of meanings depending on the context; it stands so often for the devotee or the lower self, and it appears as if *indra* is addressing to the Supreme Indra. The word *Agni* has also multiple meanings. It is the attrition-born fire, so reverentially invoked by the ritualists. Here it is the terrestrial fire. Again, it is the fire of the midspace – the lightning so often visible among clouds – the thunderbolt of INDRA. Lastly as the Sun, it is the fire of the celestial region. The same fire vitalizes our vital or breathing system; the same fire energizes the mental complex, and the same fire is again manifested in an inner enlightenment. Agni is thus the omnipresent principle of activity. When we talk of our Supreme Foremost Adorable, it stands for the Highest Reality.

The very first verse of the Sāman-collection invokes this Agni:

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि॥ (Nos. 1 and 660)

(Having been praised by us, come, O adorable Lord (Agni) to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.)

O AGNI – Please come, be our *hota* (the priest of our invocation) and occupy the supreme decorated chair, specially placed for you (*Satsi barhisi*).

The first verse of the Ṛgveda also is devoted to Agni.

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारँ रत्नधातमम्॥ (605)

(We worship the adorable God (Agni), the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.)

Agni is described as the *Purohita*, the foremost in rank, of our cosmic sacrifice; as one of the divine performers or priests (ṛtviks) of the yajña, the Agni is *hotā*, the invoker; it is the most prized jewel among the divine treasures (*ratna-*

dhātamam), and therefore, all honours to it – we worship it, we glorify it (*īḍe*). Such is the first verse of the Ṛgveda. (It also occurs in the Sāmaveda as 605.)

It is the parameter of one's *consciousness* in which He is to be approached; in that parameter alone, He is to be evoked, invoked, invited, asked to be seated, and reverentially received.

All of us are familiar of only one language – a language of time-space parameters, and there is no alternative for us but to use the terminology of these parameters for our experiences gained in the innermost parameter of spiritual consciousness. This approach has to be accepted, and then alone we can evaluate the rhythm of the Vedas. The Sāmaveda is a token attempt in this direction – quite sufficient for human needs in the dimensions of spiritual experiences of the highest kind. We are told, that the Sāman tunes based on the Ṛk verses were given to us in the oldest times, but they have even now that freshness which would exhilarate any of us in our present age.

1. Agni is invited to come and be seated.
   अग्न आ याहि, सत्सि बर्हिषि (1)

2. We all accept this Agni worthy of our adoration.
   अग्न वृणीमहे (3)

3. This Agni will destroy all our ills and evils – He would crush the Nescience (*vṛtra*) that shrouds our consciousness.
   अग्निः वृत्राणि जङ्घनत् (4)

4. He is dear to me like a friend, and therefore, I adore Him.
   मित्रमिव प्रियं-स्तुषे (5)

5. We are in the midst of those people who hate us, who refuse to give us anything they possess – may this Agni protect us from these persons – such misers and self – conceits.
   त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः ।
   उत द्विषो मर्त्यस्य ॥ (6)

   (O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man.)

6. O Agni, please do come – अग्ने! एहि May I recite invocations in your favour – ते गिरः ब्रुवाणि (7) May you be magnified by our spiritual devotions (May you be invigorated with Soma Indu.)
   एभिः इन्दुभिः वर्धासि (7)

   Indu is the sweetness of spiritual love and joy that trickles from our innermost consciousness. *Indu* means moon also; *Soma* also means moon.

7. O Agni, you have been brought by the devotee into his inner experience by the attrition process, from the lotus of the innermost complex (just as fire from the attrition of wood.)
   त्वामसे पुष्कराद्ध्यथर्वा निरमन्थत।
   मूर्ध्नो विश्वस्य वाघतः॥11(9)

   (O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.)

8. Atharvan is any of us among His devotees who with sincerity and steadfastness (with single attention) seeks to churn out the fire of devotion in his innermost region.
   नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः।
   अमैरमित्रमर्दय॥ (11)

   (O divine adorable Lord, men sing reverent praises (say *namaste*) for the attainment of strength; may you destroy the enemy by strength.)
   All salutations to you, O Agni
   अग्ने नमस्ते
   May you perish our adversaries with ills and diseases:
   अमैः अमित्रं मर्दय

   Who are the adversaries of a devotee; not the wicked persons around him. The adversaries, who stand between me and my love, my Lord (the Supreme) is the greed, the malice, the untruthfulness, the passion, the ill–all that shrouds my consciousness. These ills are to be crushed by their opposites (अमैः; *amaih* = diseases.)

9. Day and night, and every day, saluting you with reverence,

we sing you close to us, into our consciousness by constant meditation.

उप त्वाग्ने दिवेदिवे दोषावस्तर्द्धिया वयम्।
नमो भरन्त एमसि॥ (14)

(Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds).

10. You are invited, O Agni!, in this *yajña* (the *adhvara* – free from every sort of violence) to accept our chant of devotion (*gopīthāya*). Please do come with your associates, the *maruts*):

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे।
मरुद्भिरग्न आ गहि॥ (16)

(Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God (Agne), with your vital forces (the *maruts*).

[Gopithāya: for drinking Soma; for supra-enjoyment, or for accepting our loving devotions.]

11. अग्निमिन्धानो मनसा धियं सचेत मर्त्यः।
अग्निमिन्धे विवस्विभिः॥ (19)

(Let a man, when he kindles the fire-ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests).

12. कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे।
देवममीवचातमम्॥ (32)

(May we worship the all-wise, the all-knowing and the supreme that sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness).

13. O Agni, may you protect us – याहि नो अग्ने!
For our protection, we invoke you with a hymn of one verse, with a hymn of two verses, with a hymn of three verses and also with a hymn of four verses.

पाहि नो अग्न एकया पाह्यू३त द्वितीयया।
पाहि गीर्भिस्तिसृभिरुर्जां
पते पाहि चतसृभिर्वसो॥ (36)

(O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O Lord of Energy, O Lord of riches (or food).
(cf. ऊर्ज and इष of Yv. I.1)

[Our Lord Agni is addressed here as ūrjām-pate (lord of energy) and as vasu (lord of food or sustenance)]

14. May our invocations and invitations reach that Agni (अग्नि भक्षन्तु नो गिरः) which fructifies aspirations and pledges, who helps us in attainment of our targets of life
(cf. यतो व्रतानि पस्पशे – Yv.)

This Agni is the knower of all our paths (गातुवित्तमः), He has set the tracks of enlightenments for our benefits.
अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥ (47)
(Our laudations are offered to that adorable Lord – Agni – to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and the wisest and is the furtherer of the works of pious men) – cf.
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥
[Yv. VI 4, Rv. I. 22.19; Sv. 1671]

15. O devotee, *purumīḍha* – पुरुमीढ – may you seek His favour – by your chants (gāthā) –
पुरुमीढ! गाथाभिः ईडिष्व

Then He would provide you with a shelter under His shade, under His roof – you would get protection (अवसे) and affluency (राये).
अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निँ राये पुरुमीढ श्रुतं नरोग्निः सुदीतये छर्दिः ॥ (49)

(Solicit with your hymn (gāthā) (chants-gāthā) for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper, the other devotees are praising that far-famed on their own behalf. May you recommend to the same fire-divine for a home to me – his devotee).

16. O Agni, come with all your associates and occupy these

seats, respectfully allotted to each and every one of you. O Agni, listen to our words of invocations – you have the Supreme Listening Capacity. (श्रुतकर्ण, अग्नेः श्रुधि) --

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः।
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे॥ (50)

(With all the associates like Mitra and Aryaman who come with you as associates in the morning).

17. O Agni, in this sacrifice of ours, free from every sort of violence, you are our householder (गृहपति), you are invoker (होतृ), you are our potṛ (पोतृ – protector), you are our priests. May you, therefore, perform this yajña (वार्यं यक्षि) with suitable and choicest offerings, and thereby procure affluency for us (यासि).

त्वमग्ने गृहपतिस्त्वꣳ होतानो अध्वरे।
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम्॥ (61)

(O fire-divine, you are the head of the family, you are the invoker in our benevolent actions (*adhvara,* a sacrifice untinted with violence); O Lord of all boons, you are the preserver and all-knowing. May you convey the oblations to other bounties and also enjoy yourself.)

18. यो जागार तमृचः कामयन्ते
यो जागार तमु सामनि यन्ति।
यो जागार तमयꣳ सोम आह
तवाहमस्मि सख्ये न्योकाः॥ (1826)

The Ṛk hymns love the one enlightened who ever wakes and watches. The Sāman tunes also bless the one enlightened – who is ever vigilant, and to that enlightened one, the loving Lord (Soma) also addresses thus: ''I am yours, I have my dwelling in your friendship.''

19. अग्निर्जागार तमृचः कामयन्ते
अग्निर्जागार तमु सामनि यन्ति।
अग्निर्जागार तमयꣳ सोम आह-
तवाहमस्मि सख्ये न्योकाः॥ (1827)

The Ṛk hymns love the one, when the fire-within is enlightened, whose (inner) fire wakes and watches. The Sāman tunes also bless the fire kept alive, ever vigilant, and to that one (whose fire is alive), the loving Lord

(Soma) also addresses thus: "I am yours; I have my dwelling in your friendship."

THE SUPREME REALITY INVOKED AS INDRA

Verses of the Sāmaveda from No. 115 to 585 constitute a very interesting section known as the *Aindra Parva* devoted to the Supreme Reality addressed as *INDRA*. In the Vedic literature the word *indra* is multifariously derived, and means (i) the lower self (the soul); (ii) the Supreme self; (iii) king or a head of any constituted body; (iv) anything or any being resplendent, (v) the Sun, particularly the source of light and an adversary of darkness, clouds, or nescience, and (vi) when occurring as paired with some one or two other *devatas,* it might mean lightning (*vidyut* or electrical energy).

In the Sāman hymns, when the Supreme Reality is invoked as Indra, He becomes a Supreme *Personality* with following characteristics:

(a) He is *puruhūta* or invoked by all and sundry; He is *satvan* (śatru-sūdan) the destroyer of enemy (षद्लृ विशरण गत्यवसादनेषु (तु० प० 1520); particle वनिप; as a Vedic usage त for द) He is also Śākin all powerful (शकनंशाक;, शक्तिः); He accomplishes everything that He wishes without the help of any other personality.

O devotees, your devotional ecstasy has brought you close to the Reality invoked by every one. He is the one who destroys all your adversaries (ills and evils), and who does anything and everything, that He thinks proper without asking for assistance from any other person (the lower self).

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद् गवे न शाकिने॥ (115)

This is the first verse of the Aindra Kāṇḍa – it does not use the term *indra,* which the chapter refers to in the succeeding verses. (For Puruhūta, and Śakra Śākin, see also verse 333).

(b) This Indra is now addressed as *Śatakratu*, the performer of a hundred yajñas. A yajña is that action of public good

which is done without a selfish end. Indra Himself is such a person who is cent per cent selfless (and hence the word *Śata* or hundred); We the devotees even in our extreme selflessness cannot be selfless beyond four or five per cent. We can be only *pañca-kratu, sapta-kratu* or at the most *daśa-kratu*. It is our Resplendent Lord Indra who alone is śatakretu or a cent per cent working for others (संहत परार्थत्वात् – Sāṁkhya).

For such an Indra, the exhilarating elixir of divine devotion is offered. He is the source of such an elixir; may we also be blessed with a few drops of this divine liquor – most glittering and sparkling (*dyumnitama*):

यस्ते नूनँ शतक्रतविन्द्र द्युम्नितमो मदः ।
तेन नूनं मदे मदेः ॥ (116)

This *mada* (exhilaration) is of Soma, and not of *surā* (intoxicating or stupefying *surā* – alcohol that dupes our senses).

The Supreme Reality is the prime source of this Soma, we receive it from Him and finally, we offer Him also the same that we receive from Him (i.e. His to Him).

(c) While we invoke Indra for the sake of Soma, it has to be brought from a distant land, from great heights, or from the celestial region (नाके) to us with speed, and in this connection we have to think of a fast-moving bird *suparṇa*, falcon; possessing golden wings (हिरण्य पक्षं);

नाके सुपर्णमुप यत्पतन्तंꣳ हृदावेनन्तो, अभ्यचक्षतत्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम्॥ (320)

(d) Indra is invoked for our assistance in the grim battle or struggle of life (भरे); He alone provides us with strength and nutrition (वाजसातौ) : Indra alone would kill *vṛtra* in the struggle (समत्सु घ्नन्तं वृत्राणि; and would deprive vṛtra of his wealth (सञ्जितं धनानि); Indra is bounteous and rich, and hence He is known as *maghavan*. Here is a very popular verse, so commonly occuring in the Ṛgveda:

शुनꣳ हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
श्रृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि ॥ (329) (Rg. III. 30.22; 31.22; 32.17; 34.11; 35.11 etc. and Av. XX. 11.11)

Indra is the giver of pleasure (शुनं); He is our best leader

(नृतमं); He quickly listens to our invocations for our protection (ऊतये मृण्वन्तं); He is fierce in appearance whilst He puts a strong fight against His adversaries, (*ugram*) with determination.

(e) Indra goes to His devotees with the speed of a fast-moving chariot when sincerely invoked; in the same horse-driven glittering chariot (भ्राजमाना रथेषु). He proceeds to the battle field or to the yajña (यदि – a place of sacrifice or noble deeds) –

यदी वहन्त्याशवो भ्राजमाना रथेष्वा।
पिबन्तो मदिरं मधु तत्र श्रवाँसि कृण्वते॥ (356)

(f) O Indra, foresake us not (मा नः इन्द्र परा वृणक्); come to us with your associate (भवानः सधमाद्ये); take us under your protection, you are our closest relation.
O Indra, foresake us not.

मा न इन्द्र वृणग्भवा नः सधमाद्ये।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परावृणक्॥ (260)

(g) O Indra, O Lord with thunderbolt in your hand (i.e. वज्रहस्त, one handling with adamantine justice), come to our yajña or a place of sacrifice, on (your chariot) driven by two horses (हरिभ्यां) for enjoying Soma (मदाय पीयते इमे सोमासः) mixed with curds (दध्याशिरः).

इम इन्द्राया सुन्विरे सोमासो दध्याशिरः।
ताँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ॥ (293)

(for शिप्री, सुशिप्रि or chin, see also verses 423, 814)

(These elixirs of devotional prayers mixed with the curds of pious action are dedicated to resplendent Lord. Come to our heart, O wielder of bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.)

(h) This Indra is Śiprī (with big nose, chin, or jaws) He enjoys Soma; He drinks Soma in the company of other priests (सचा पिबन्तं); He destroys the cities and citadels (पुरो विभनत्ति) of our enemies who knows (क ईं वेद) who He is, and which food or nutrition, He lives on?. (कत् वयः दधे) --

कईं वेद सुते सचा पिबन्तं कद् वयो दधे।
अयं यः पुरो विभिनत्त्योजसा मन्दानः शिप्र्यन्धसः॥ (297) (1696)

(No one knows what vital drinks He enjoys when

devotional prayers are offered to Him, and when and what food He takes!! He looks resolute as a man having strong jaws (śiprī); exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength).

[For Śiprī, see also verses 423 and 824]

(i) O Indra, the Smiter of Vṛtra, Come ऋगहि), with your associates (Maruts) to our place (ऋर्वाचीनः, the new place) from long distances (परावतः); for this visit, yoke your two horses in your chariot (हरी युङ्क्ष्वः);
O Maghavan, the bounteous Lord, come for enjoying Soma (सोम पीतये)-

युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः।
ऋर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि॥ (301)

(O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar and, O renowned for your firm and prudent acts, come to us to drink the elixir of devotional love).

Harī (हरी) – The horses of the Supreme Reality, our bounteous Lord are the centripetal and centrifugal forces.
Vṛtrahantam – O the destroyer of Nescience.
Somapītaye – Come to accept our sentiments of devotional love and dedication.
Parāvataḥ – from long distances – beyond the region of approach by our sense organs.
Arvācīnaḥ – to a place of our face-to-face experience.
Ṛṣyebhiḥ – Accompanied with Indriyas (sense organs) and prāṇas (the vitality–complex).

(j) O Lord : before your visibility, a yogin, your devotee, clearly sees (प्रत्यदर्शि) the daughter of the Sun (दुहिता दिवः, the Dawn), approaching (दप्रायती) and displacing darkness (उच्छन्ती). One also clearly sees the goddess *Mahī,* the great leader of mankind (मही, सूनरी); and one also sees the divine enlightenment (चक्षुषा ज्योतिष् कृणोति) within our conscience, clearing out all the darkness, (तमः ऋयउवृणुते)

प्रत्यु ऋदर्श्यायत्यू ३च्छन्ती दुहिता दिवः।
ऋय मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी॥ (303)

(The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that the objects may be visible to the eye. She

is the kind guide of every man, when she diffuses light).

(k) O Indra, it frequently so happens that our adversaries (the demons) close all the gates of the free flow of water; during such periods of calamity, you kill these *danavas* (demons and devils, you clear all the obstructions and obstacles and thus again release the channels and streams for our advantage.

अदर्दसत्समसृजो वि खानि त्वमर्णवान्
बद्बधानाँ अरम्णा;
महान्तमिन्द्र पर्वतंवि यद् वद;
सृजद् धारा अव यद् दानवान्हम्।। (315)

(You resplendent self, cleave the dark forces asunder. You set free the fountain of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness).

Here *mahāntan parvatam* means the vast clouds, *khāni* are the gates for the flows of water, *badvadhānām arṇavān* are the obstacle-producing clouds full of water.

(l) O Indra, kill the vṛtra (ills evils, the shrouders of light), get a victory over the midspace (अयः जय – midspace; also actions); and extend (अनु अर्चन्) your sovereignity (*svarājyam* .)

प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यँ सते।
इन्द्र नृम्णँहि ते शवो हनो वृत्रं जया अयोर्चन्नुनु स्वराज्यम्।। (413)

And hence, may you, O Indra, march with speed towards the enemy, destroy the foes with your bolt (ते वज्रः).

(m) I worship (गृणे) that Indra, the resplendent one, who is a *ṛtviya* (the decorator of all the seasons with fruits, flowers and harvests) and is also known by the names of *Brahmā*, the great, the Supreme.

एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे। (438)

Alternatively – He the great Brahmā, the creator is also named as Indra.

(n) May you, O devotees, sing his glory; may your chants and songs (gātham) be sung in favour of that killer of vṛtra. He would accept the praise with pleasure.

प्राव इन्द्राय वृत्रहन्तमाय विप्राय गाथं।
गायत यं जुजोषते।। (446)

(o) Indra is the Lord of us all: He enlightens all the regions.

इन्द्रो विश्वस्य राजति। (456)

Beard and moustache of Indra

The word *Śmaśru* stands in Sanskrit both for beard (hair on chin) and moustache (hair on upper lip). In one of the Sāman verses (No. 623), we find –

O Indra, your Śmaśrūṇi, i.e. beard and moustache are of green colour and your both horses also are of green colour (*haritau*). Your devotees and worshippers, the poets (*kavayaḥ*) and musicians (*vanargavaḥ*) offer praises to you (*stuvanti*) –

हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी।
तं त्वा स्तुवन्ति कवयः परुषासो वनर्गवः॥ (623)

This verse (the anuṣṭup does not occur in the Ṛgveda; and it is followed by three other verses exclusively occuring in the Sāmaveda (624-626).

That brilliance or glory be given to me which exists in gold, which is found in cows, and which is associated with the divine truth (*satyasya brahmaṇaḥ*):

यदवर्चो हिरण्यस्य यद्वा वर्चो गवामुल।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सꣳसृजामसि॥ (624)

O Indra, the giver of blessings, may that courage (*sahas*) and valour (*oja*) be available to me since you verily are lord of this great strength. May you give us strength and affluency, which would enable me to get a victory over enemies; when your help comes to us, then alone we shall be able to face them and give them defeat.

सहस्तन्न इन्द्र दद्धयोज ईशे
ह्यसय महतो, विराप्शिन्।
क्रतुं न नृम्र्णꣳस्थविरं च वाजं
वृत्रेषु शत्रून्त्सुहना कृधी नः॥ (625)

The next verse is addressed to *cows* or divine speech (626).

May the waters of this region, wide and vast, be drinkable for you.

सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि विभ्रतीर् द्वयूध्नीः।
उरुः पृथुरयं वो ग्रस्तुलोक इमा ग्रायः सुप्रणाल इहस्त॥ (626)

Indra's horses, bays or steeds – The word *harī* (in dual number) is used for Indra's two horses, yoked to His chariot. These horses are decorated with bridles or headgears; they have long hairs dropping on both sides on the shoulders (*keśinā*) and they were provided with sturdy *Kakṣyaprā* –

युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर॥ (1346)

Indra is accompanied with soldiers equipped with arrows (इषुहस्तैः) and arroweese (निषङ्ग) and bows (उग्रधन्वा)

स इषुहस्तैः स निषङ्गिभिर्वशी सँ्सृष्टा स युध इन्द्रो गणेन।
सँ्सृष्टजित्सोमपा बाहुशर्ध्यूर्ग्रधन्वा प्रतिहिताभिरस्ता॥ (1851)

Perhaps this army refers to Maruts equipped with arrows, bows, and other brilliant weapons. Maruts are lightening–bearing watering colouds.

SOMA THE CONCEPTUAL BEVERAGE OF GODS

While *SURĀ* is a beverage of *reality* to be enjoyed by wicked drunkards and demons, *SOMA* is a conceptual beverage, imaginary in the sense that it cannot be carried in bottles; it is enjoyed by divine people; it is the sole possession of gods. Surā is manufactured in a distillery from malt, molasses or grapes, mixed with condiments. SOMA and SURĀ, both are exhilarating – the latter is "intoxicating, the former is strength-giving. Surā dupes the senses and stupefies the intellect; Soma, on the contrary makes you sensible *par excellence;* it evokes and invokes wisdom. Surā leads to vice and untruth; but Soma takes you to virtue and truth. Surā is the confusion of utter darkness, while Soma leads you to enlightenment. Asuras ran to take the entire possession of Surā while gods, the younger, had to remain satisfied with Soma. The Asuras sought satisfaction in the matters of TODAY while SOMA sharers looked to the satisfaction of distant future of a remote TOMORROW. And *lo*! the *asuras*, the sharers of SURĀ, became victims of a perpetual hell. The gods, sharers of Soma attained immortality after DEATH – and hence demons were afraid of death while Gods courted death with pleasure.

Soma and Surā * Soma in no way is to be confused with the intoxicating liquor (alcohol and wines). The *Śatapatha Brāhmaṇa* (VI.1.3.10) clearly shows the difference between Soma and Surā:

सत्यं वै श्री ज्योतिः सोमः
अंनृत पाप्मा तमः सुरैते।

While both are exhilarating at the first experience, the former is vitalizing, the latter is stupefying – alcohol or surā weakens the man physically, morally and intellectually. The Soma is truth (*satya*), prosperity (*Śrī*) and light (*jyotiḥ*), the *Surā* is untruth (*anṛta*), misery (*pāpmā)* and darkness (*tamas*). Soma leads to *jñana* (enlightenment) and *ānanda* (bliss).

Such is SOMA, the conceptual beverage of gods, not to be confused with SURĀ, the intoxicating liquor of demons, or wicked. Man, from ancient times, has been manufacturing surā, the liquor in distilleries, but SOMA is not a produce of any industry. Its distillery is in your own consciousness, and fortunate is he who gets even a few drops (*indu*) of it from his innermost complex. Soma cannot be put into bottles and sold to public at a fancy price.

There is a SOMA PAVAMANA Book, entirely devoted to the culture of SOMA and its conceptual effusion, filtration and purification in the great text of Ṛgveda, and here in the Sāmaveda, we have the choicest passages from the Ṛgveda, tuned into chants. From the same source a considerable number of verses have passed into the Twentieth Chapter of the Atharveda, and the Soma Yaga is a ritualistic presentation of the conceptual Soma offerings in the Yajurveda. The Soma creeper is the conceptual creeper, of the imagination of the Vedic Aryans, who enjoyed the performance of the SOMA SACRIFICE. Soma in no way is a mushroom of Mexico as suggested by R. Gordon Wasson and his wife Valentina Pavlovna Wasson – the mushroom noted for hallucinogenic or psychotropi characteristics, (See my note in *Journ. Inter. Dayananda-Veda Peetha,* Vol. I, No. I, pp, 115-122, 1988). In the aromaturgy of their *yajña,* the old Aryans used a

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* *For* Soma and Surā, see our note on SOMA, Ṛgveda XII, pp. 3941-3960.

choicest herbal creeper of their neighbourhood and hence the SOMA creeper, crushed, pressed and the sap filtered for the offerings differed from locality to locality. The concept of SOMA became so popular with the Vedic Aryans that they took it to the neighbouring countries; and this speaks of the popularity of this SOMA in the Zoroastrian theology (of Zarathustra) of Iran under the title of HAOMA (हओम).

SOMA and Moon – Since the word *soma* has come to mean the conceptual plant (or creeper), *soma* and also the *moon* a concept or superstition has been attached : moon waxes and wanes periodically and hence the Soma plant must have the peculiarity of adding one leaf every day (along with waxing of moon); the number of leaves become finally fifteen on the full-moon day; and then the number of leaves in the second fortnight must diminish by and by one unit. Of course, there is no plant which shows this characteristic. It is definitely the characteristic of moon alone that it waxes and wanes.*

Soma as the medicinal herb – Soma as something superb of medicinal value (of curing ailments of all types) – an oṣadhi *par exellence* (I am Soma among medicinal herbs – the *Gītā*); it is present in every herb; its presence in herbs is supposed to be responsible of cures – the curing characteristic of the herb has been supposed to be proportional to the Soma - ingredient in it.

All the (medicinal) herbs produced on this earth are the gifts of this Soma:

त्वमिमा ओषधीः सोम विश्वास्त्वमपो, अजनयस्त्वं गाः।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमा ववर्थ॥ (604)

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* एष वै सोमोराजा देवानामन्नं यच्चन्द्रमाः

– Now this king Soma, the food of the gods is no other than the moon. *(Satapatha Brāhmaṇa,* I.6.4.5.)

The Ṛg verse (X 85.3) also suggests the same:

सोमं मन्यते पपिवान्यत्संपिंषन्त्योषधिम्।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन॥

He, who had drunk, thinks that the herb, which a common man, crushes and grinds, is the divine elixir, but which the sages know to be really the elixir, no one tastes that.

[O Soma! you are these medicinal herbs, you have generated the entire waters and milch-kine. You dispel darkness with light; you sustain and extend the mid-regions]

Cultivation and sale of Soma – Soma is not cultivable by man; like *amṛta* it has been brought by gods on this earth and its abode is supposed to be on the tops of hills, particularly in Himalayas and a few more mountains in India (perhaps, no where else outside the Āryāvartta). People collect it from these top hills and in heaps bring it to Indian markets where it is sold in exchange of cows, gold, silver (*candra*), cloth, skin, she-goat, milch-cow etc. A lively description of the sale is given in the *Śatapatha Brāhmaṇa* (III. 3.3. 1-4) a renowned text of the Vedic age. The verses of the Yajurveda have also been used as *viniyoga* for this sale. The Soma is brought in carts to the *Yajña-maṇḍapa,* or the extensive sacrifice campus.

The purchased Soma is cleaned, washed, soaked in water, cut into pieces and crushed under stones (grāvā) and the sap is extracted: it comes down in torrents and collected in receptacles (called *droṇa,* (765, 785) *kalaśa* (557, 559), *kośa* (556, 767)) sometimes allowed to ferment in vats, then filtered: this effused, filtered and cured *soma* is referred to as Soma-Pavamāna, and used as offerings to fire, and finally, the sacrificial priests sit, drink and enjoy the exhilarating *Soma.* Such is the summary of a ritual which has been going in India since ancient Vedic Age, but now rarely patronized in the ecclesiastical circles.

The entire Book IX of the Ṛgveda deals with the texts of the *Soma Pavamāna.* Similar verses occur in other parts of the Ṛg Saṁhitā, the Yajuḥ Saṁhitā, the Sāma Saṁhitā, and the Atharva Saṁhitā. To exemplify and illustrate the subject of Soma, we shall quote here a few verses.

(a) स्वादिष्ठया मदिष्ठया पवस्व सोम धारया।
इन्द्राय पातवे सुतः ॥ (468, 689, Ṛg IX.1.1)

(O elixir of divine Love, may you flow in the sweetest and most exhilarating stream, expand for the acceptance of Indra, the aspirant, the resplendent self.)

O Soma, for the enjoyment of Indra as a drink (पातवे), clarified and effused (सुतः), superb in taste (स्वादिष्ठया) and

most exhilarating (मदिष्ठया), may you flow (पवस्व) in receptacles in streams (धारया). This is the first verse of the Soma Pavamāna Mandala of the Ṛgveda (IX.1.1); it occurs twice in the Sāmaveda (No. 468 and 689) and once in the Yajurveda, XXVI. 25.

Who one talks of the spiritual aspect of this description, *indra* is the lower soul (the ātman), Soma is the spiritual love and affection which flows from the Supreme Lord; the inner conscience of man is the receptacles. The Soma is sweet and exhilarating (pleasant and enlightening) – it is another name of *jñāna* and *ānanda,* light and joy.

(b) अया पवस्व धारया ययो सूर्यमरोचयः।
हिन्वानो मानुषीरपः ॥ (493, 1216)

(O Lord of divine elixir, may your blessing flow with that stream wherewith you lighten up the Sun and urge on the waters beneficial to man)

The Soma received by a devotee is just an insignificant fraction of the vast Cosmic Soma which illuminates our great Sun also. This Soma also manifests itself as waters, which are the life principle of human race or as the vital prana. May this Soma come down to us in streams (अया पवस्व धारया). *Apaḥ* - waters and also *prāṇa,* the vital complex of man.

(c) परि द्युक्षँ सनद्रयिं भारद्वाज नो अन्धसा।
स्वानो अर्ष पवित्र आ॥ (496)

(May the glittering elixir of devotion, the acquirer of wealth, bestow upon us the strength along with food; may it when effused, hasten to the receptacles through filters.)

(O Soma), may you bless us (नः) with light (द्युक्षं), also wealth (सनद्रयिं), with spiritual strength (वाजं परिभरत्), with nourishing food (अन्धसा).

Rectified (स्वानः), may you flow from all sides to this filter (पवित्र.)

In the Soma ritual, filters of wool (or canvas) are used for filtering the sap oozing out as Soma.

For the filter (पवित्र), see also 760.

(d) दविद्युतत्या रुचा परिष्टोभन्त्या कृपा।
सोमाः शुक्रा गवाशिरः॥ (654)

(The bright holy juices with their shining radiance and resounding stream are blended up with milk and curds.)

This Soma is shining or brilliant (दविद्युतत्या, रुचा, शुक्राः).

When Soma flows out with vigour from the plant into a receptacle, it comes with an all-round sound or scream (परिष्टोभन्त्या).

(e) अभिद्रोणानि बभ्रवः शुक्रा ऋतस्य धारया।
वाजं गोमन्तमक्षरन्॥ (765)

(The brown bright drops flow with stream of divine ambrosia; they pour forth food accompanied with kine (or milk products)).

This Soma (ऋतस्य-अमृतस्य, सत्यस्य वा) may be of brown colour (बभ्रवः).

It is bright and shining (शुक्राः).

It flows (अभ्यक्षस्) to receptacles, known as *drona* (द्रोणानि).

It comes out in streams(धारया).

(f) कईं वेद सुते सचा पिबन्तं कद्वयो दधे।
अयं यः पुरो विभनत्योजसा मन्दानः शिप्नयन्धासः॥ (297)

(No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes: He looks resolutes as a man having strong joys, exhilarated by the spiritual joys. He breaks down the strongholds of evil forces by His strength). Who would ever fully understand or know this Indra, who enjoys the Soma drink along with his associates.

The divine Love (SOMA) has to be shared with your associates, not alone.

This Indra is *Sīprī* with chin and nose, or the one who moves with infinite speed from one body to the other after death. The *Śiprí* Indra, in that sense, is the lower self.

The Indra destroys the cities and citadels of his foes with his strength (*andhasaḥ*).

(g) एत असृग्रमिन्दवस्तिरः पवित्रमाशवः।
विश्वान्यभि सौभगा॥ (830)

(These rapid streams of divine love have been directed through the Cosmic filter to bring us all felicities).

Soma has a synonym: *indu* (इन्दवः) – *Soma* and *Indu*, both these terms are used for moon also; see also No. 835, for Indu). The filter (of wool or canvas) is placed inclined

(तिरः पवित्रम्). Soma flows with speed (आशवः). Soma is treated (effused, pressed cut and crushed) by priests (असृग्रम्).

(h) राजा मेधाभिरीयते पवमानो मनावधि।
अन्तरिक्षेण यातवे॥ (833)

(The radiant elixir purified at the place of worship, is implored with holy songs by the priests to pass through the firmament.)

Soma is also addressed as a Sovereign (राजा, radiant) it is often called as Raja Soma. See also

तरत्समुद्रं पवमान ऊर्मिणा।
राजा देव ऋतं बृहत्॥ (857)

Its place of origin is in midspace or antarikṣa, whence it has been brought to the earth (अन्तरिक्षेण यातवे); here it is treated, and along with all praises, it is finally brought into the *droṇa kalaśa,* the pitcher or a receptacle at the time of Soma sacrifice (ईयते – comes, यातवे – to go to, to flow into the receptacle).

(i) पुनानो वरिवस्कृध्यूर्जं जनाय गिर्वणः।
हरे सृजान आशिरम्॥ (842)

(The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows food and energy upon the worshipper).

The Soma is also of green colour, and hence addressed as *hare* (हरे); it is to be invoked with the Vedic prayers (गिर्वणः). Soma has been mixed with milk and curds (आशिरम् सृजान). Soma has to be clarified or purified (पुनानः). The Soma offerings provide to the householder (जनाय) food (वरिवः) and fuel or energy (ऊर्जम्).

For the green colour (हरिः), and for the filter (पवित्र i.e. दशापवित्र) see 758, 772, 787, 788 and also पवतेहर्यतो हरिः (773). See also 805 for हरिः.

(j) अभि सोमास आयवः पवन्ते मद्यं मदम्।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः॥ (518, 856)

(The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating).

Soma has the following characteristics:

(i) it comes with speed (आयवः)

(ii) it enhances the intelligence of the devotees (मनीषिणः)

(iii) it is exhilarating (मत्सरासः)

(iv) From the Soma plant flows out an exhilarating and exciting sap (मद्यंमदं)

(v) it flows through a filter placed at the top of a pitcher (समुद्रस्य अधिविष्टपे)

(vi) Flows through all around (अभिपवन्ते) the pleasing and exciting fluid (मद्यंमदं)

(vii) The filter is placed inclined (ह्वरांसि, 576), Samudra is the overflowing sea; the heart full of love and devotion as waves and tides.

पवते हर्यतो हरिरति ह्वरांसि रं॒ह्या। (576)

(viii) Soma comes to pitchers with loud noise (अचिक्रदत् – 559)

(k) प्राणा सिन्धूनां कलशाँ॒अचिक्रददिन्द्रस्य हार्द्यीविशन् मनीषिभिः। (559)

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते।

सिन्धोरुच्छ्वासे पतयन्तमुक्षँ॒ हिरण्यपायाः पशुमप्सुगृभ्णते॥ (564)

(They, the priests, smear and grease, and anoint the affused elixir with milk. Nature's bounties, enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep-wool, and plunge it into those waters, the sprinkler, the beholder falling into the seething torrent).

The treatment of Soma is well described thus;

Añjate – smear, mixed with milk and curds.

Vyañjate – grease, very well stirred and mixed.

Samañjate – anoint completely and thoroughly mixed.

Rihanti – tasted by the priests (or nature's bounties).

Madhva-abhỹañjate – mixed with honey and sugars (sweetened).

Hiraṇyapāyāṭḥ – sanctified with a touch of gold or filtered through sheep-wool (hiraṇya-sheep).

Apsu-gṛbhṇate – Received in vasativarī (वसतीवरी) waters.

Apsu – Feminine and in plural compared to damsels; Soma is masculine and a youth – and thus the two freely mix and enjoy in the pitcher –

मर्य इव युवतिभिः समर्षति सोमः कलशे शतयाम्ना पथा। (557)

(शतयामना पथा - through the channel of hundreds of holes in the filter or daśā pavitra)

Final Invocation

सोमं गावो धेनवो वावशानाः
सोमं विप्रा मतिभिः पृच्छमानाः ।
सोमः सुत ऋच्यते पूयमानः
सोमे अर्का त्रिष्टभः सं नवन्ते ॥ (860)

(The milch-kine come to this divine elixir with eagerness, sages come to it with inquisitive mind, the elixir, effused and filtered, is brightened and blended with milk; the divine elixir is invoked by chanting hymns in Tristup (and other metres)).

(i) The milching cows (गावः धेनवः) are fond of Soma.
(ii) People, possessing wisdom, in their praises refer to this Soma.
(iii) The effused and clarified सुत, पूयमानाः Soma comes or flows to the receptacle (ऋच्गतौ, ऋच्यते).
(iv) Our verses in *Triṣṭup* metres glorify this Soma.

एवा नः सोम परिषिच्यमान
आ पवस्व पूयमानः स्वस्ति ।
इन्द्रमा विश बृहता मदेन
वर्धया वाचं जनया पुरंधिम् ॥ (861)

(O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul (the receptacle of the inner conscience); please foster our praise, and generate abundant understanding.)

(i) O Soma, crushed, treated and filtered, (परिषिच्यमानः, पूयमानः), may you bring SVASTI (peace, happiness and prosperity to us alone.)
(ii) May you enter into the innermost consciousness of Indra, the lower self with intense exhilaration (बृहता मदेन).
(iii) May you exemplify our speech (वर्धया वाचं).
(iv) And may you regenerate in us the divine wisdom to impel all our actions (जनया पुरन्धिम्).

II

THE SĀMAVEDA AND ITS SCHOOL

The Veda is one, the entire divine knowledge revealed through a divine process to man in the form of *Word, Śabda,* Vāk, Vāṇī etc. The word *Veda* is derived from various roots:

√Vid,√ विद, to know, to exist, to obtain, to think and so forth.[1]

The Veda as *Saṁhitās* are four; the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharveda.

The Ṛgveda, as we have today, belongs to two schools: Śākala, शाकल and Bāṣkala, बाष्कल. The Yajurveda has two recensions: White or Śukla and Black or Kṛṣṇa. We have two Śākhās or Schools of the Śukla Yajurveda– Mādhyandina and Kaṇva. Similarly the Kṛṣṇa Yajurveda has four Śākhās: Taittirīya, Maitrāyiṇi, Kāṭhaka and Kaṭha-Kapiṣṭhala.

The Sāmaveda is available of three Śākhās: Kauthuma, Rāṇāyanīya and Jaiminīya (कौथुम, राणायनीय, जैमिनीय)

The Atharveda is available of two schools: Saunaka and Pippalāda.

The *Saṁhitās* consist of the mantra part only. Each Saṁhitā more or less is associated with certain entirely different texts known as the *Brāhmaṇas*. They are in no way a part of the Saṁhitās. They may be regarded as ecclesiastical elaborations of the rituals based on the traditions of the said school; of course, so often they help us in the interpretations of the Vedic words.

Kātyāyana carried a wrong impression when he declared that the word *Veda* is used or can be used both for

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1. विद ज्ञाने (अ॰ प॰ 1140)
   विद विचारणे (रु॰ आ॰ 1543)
   विद सत्तायाम् (दि॰ आ॰ 1247)
   विदलृ लाभे (तु॰ उ॰ 1525)
   वेद = ≤ विद + घञ् particle.
2. We are told that originally we had about one thousand schools, of which fifteen survived: आसुरायणीय, वासुरायणीय, वार्तान्तरेय, प्राञ्जल, ऋग्वैनविध, प्राचीन योग्य, राणायनीय, शाट्यायनीय, सात्यमुद्गल, खल्वल, महाखल्वल, लाङ्गल, कौथुम, गौतम, जैमिनीयः

the Mantras and the Brāhmaṇas: मन्त्र ब्राह्मणयोर्वेदनामधेयम् Dayānanda has ably refuted this Statement of Kātyāyana. The Saṁhitās are the Saṁhitas, whilst the Brāhmaṇas are the Brāhmaṇas, absolutely different from each other, though closely *associated.*

During the time of Maharṣi Patañjali, the great commentator, linguist and grammarian, perhaps 1131 Śākhas of the Vedas were available.

The total number of Ṛcas in the Ṛgveda, the Yajus in the Yajurveda, the Sāmans in the Sāmaveda and the Mantras in the Atharveda are as follows:

Ṛgveda	10,580 1/4	(Śaunaka;10,589 and 10, 521) (Dayānanda)
Yajur-veda	1975	
Sāmaveda	1875	
Athar-veda	5977	

After thousands of years of the divine revelation of the sacred Veda, it was thought worthwhile to collect, edit, classify and properly arrange the texts; this was the period of *Samhitākaraṇa.* The Ṛgvedic verses were carefully collected and classified on two systems: one based on Aṣṭakas, and the other on Maṇḍalas, with further subdivisions.* The proper accounts, udātta, anudātta svarita, and a few others were given on the syllables; the metres classified; the devatas (i.e. the subject matter of the verse or of the Sūkta) and the names of the seers or Ṛṣis who as great teachers expounded the inner meanings of the texts were carefully assigned, as far as they could be available. The Ṛṣis were persons of history; they were the teachers of the Vedic Academies; in many cases, their traditions were

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*अष्टाष्टकादीनां विधानमेतदर्थमस्ति यथा सुगमतया पढ़न-पाठन मंत्र परिगणनं, प्रतिविद्यं विद्याप्रकरण बोधश्च भवेदेतदर्थमेतद् विधानं कृतमस्तीति।

– *Dayānanda, Rg. bh. bhu.*
प्रश्नोत्तर विषयः

known, as the knowledge passed through a series of "teachers to pupils" or even from "fathers to sons". Of course, in our country, the records of traditional history have always been poor (our neighbours, the Greeks, had been more fortunate in maintaining the history). Where the names of history could not be traced, the editors of the Vedic Texts followed some other convenient methods, and in such cases names of the Ṛṣis, as given in the *Anukramaṇīs* are hypothetical and conceptual, sometimes based on certain words which occurred in the verses or in the corresponding hymns. So often, as in the case of the Ṛg-dialogues, the Ṛṣi became the conceptual beings in whose mouths the words of the dialogue had been put.*

The editors did another great job for us. They could preserve for us the Pada-pāṭhas (पदपाठ) and the Saṁhitā pāṭhas (संहितापाठ) both. None can vouch-safe for the originality, or initiality of the Saṁhitā-pāṭha or the Pada-pāṭha. Some of us are of the opinion, that the original, initial or the actual one was the Pada-pāṭha, and later on these actually-spoken words were given the form of the *Saṁhitā pāṭha* as the grammatical rules of the Sandhis etc. were gradually expounded and became current in the society of literateurs. Of course, there is another school that regards the saṁhitā pāṭha as the original one from which the pada–pātha was derived.

Every Veda has its own way of rendering the *Saṁhitā pāṭha* into the Pada–pāṭa, and vice versa with some minor but several essential differences.

The process of Saṁhitakaraṇa also includes the way of reciting the verses. The simplest way of reciting or reading

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**Ṛṣayah* – A ṛṣi is one who knows the sense of the Vedic verse (मंत्रार्थविद्) – Dayānanda on Yv. XXXI.9; ऋषीणां मंत्रदृष्टयो भवन्ति, I.1.2; also *Nir.* VII.3;

एवं येन येनर्षिणा यस्ययस्य मंत्रस्यार्थः प्रकाशितोस्ति तस्य
तस्य ऋषैरैकैक मंत्रस्य सम्बन्धे नामोल्लेखः कृतोस्ति। – Dayānanda (RBB)

a ṛṣi is so called because he possesses a vision that enables him to unfold the mystery of a Vedic verse; ऋषिःदर्शनात्

– *Nirukta*, II. II; also where the record of the names of ṛṣis is not available: यस्यवाक्यं स ऋषिः – *Sarvānukramanī.*

No Śulba Sūtra is attached to the Lāṭyāyana Śrauta-sūtra.

a verse is in the school of the Ṛgveda and this recitation reached its climax when we come to the Sāmaveḍa. The same verse occurring in the four Vedas has to be recited differently when put into the mouth of Brahmā, Hotā, Udgātā or Adhvaryu (The secret meanings remain the same but the mode of recitation, the Pada Pāṭha (and certain accents too) would differ significantly or insignificantly).

The age of this saṁhitakaraṇa was an age of dynamism in the history of the popularization of the verbal traditions in India, these traditions still by continue in certain families.*

Dayānanda on the four Saṁhitās

It is to the credit of Svāmī Dayānanda that he clarified many controversial issues e.g.

(i) The Veda means merely the *mantra* part as we have in the four Saṁhitās, and the Brāhmaṇas are entirely separate treatises of their own significance, and in no case, they possess the authority of Vedas:

न ब्रह्मणानां वेदसंज्ञा भवतिमर्हति कुतः, पुराणेनिहास संज्ञकत्वाद् वेद-व्याख्यानाद्वषिभि रुक्त त्वादनी श्वरोक्तन्वान्कात्यायन-भिन्नैर्ऋषिभिर्वेद संज्ञायामस्वी कृतत्वान्मनुष्य बुद्धि रचितत्वाच्चेति।

– Ṛv.bh.bhu

Veda Saṁjñā – Vicārāḥ

These *Brāhmaṇa* treatises are the human compositions, not revealed like the Vedic Saṁhitās. They, so often refer to human history, whilst the Vedic Saṁhitās nowhere refer to such topics. The *Brāhmaṇa* treatises are in fact, called the history (or *itihāsa*). Purāṇa, Kalpa, Gāthā or Nārāśaṁsi.*

The Brāhmaṇa treatises quote from the mantra-portion of the Vedas while the Vedic Saṁhitās no-where quote from Brāhmaṇas.

(ii) According to Dayānanda, the four Vedas represent four types of the subject matter, each Veda specializing in one particular aspect. ज्ञान (spiritual knowledge), कर्म (action), उपासना (worship) and विज्ञान (common knowledge).

The lyric or musical representation is of three catagories:

(i) The pronouncement of udātta, ṣaḍja and other notes with

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*श्रु श्रवणे, इन्यस्माद् धातोः करणकारके क्तिकन् प्रत्ययकृते श्रुति शब्दो व्युत्पद्यते तथाऽऽदि सृष्टिमारभ्याद्य पर्यन्तं ब्रह्मादिभिः सर्वाः सत्यविद्या; श्रूयन्ते तया सा श्रुतिः।

– Dayānanda

clarity, *ease* and *speed* – This is the style to be followed while pronouncing a *Ṛg verse*: (*Druta*–speedy or fast)*

The notes of the *Yajuḥ* are pronounced with medium speed; twice is the time taken in the recitation of the Yajuḥ – (compared to the Ṛg). (*Madhyama* or medium); and then with slow or delayed pronouncement. (*vilambita*), as in the *Sāmaveda*.

In the *Atharva-veda Saṁhitā*, all the three styles; druta, madhyama and vilambita, – rapid, medium and slow, – are followed.

So often a verse is repeated in all the four Saṁhitās, or in three or in one. The idea is that the verse is to be *recited* in three or two different modes as the case may be. For example, the verse *Agna ā yāhi vitae* occurs in the Ṛgveda (VI. 16.10) and the Sāmaveda (1) also; in the first case, it has to be recited with *druta* or fast speed, and in the latter case with delayed speed.

So often (but not always), on account of the variation of *svaras* or accents, the meaning may also change. Only in such cases, a verse may have one meaning in a particular Veda, and a different meaning, if occurring in any other Veda.

(ii) The Ṛgveda stands for *jñāna*, expounding the qualities and characteristics of *padartha* or the subject matter: (say *fundamental knowledge*) (Ṛg – *Vidyā*.)

The Yajurveda advises us to apply the fundamental knowledge for our individual and social advantages; i.e. Yajuḥ deals with *applied knowledge* (Yajuḥ – Phala). The Sāmaveda is lyric; it satisfies our aesthetical and emotional instinct. The Sāman verses glorify the Lord Supreme, addressed particularly as Agni and Indra.

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* ब्राह्मणान्येवेतिहासान् जानीयात् पुराणानि कल्पान् गाथा नाराशंसोश्चेति । – Dayānanda

1. त्रिधागोनविद्या भवति। गानोच्चारणविद्याया द्रुत-मध्यमविलम्बित भेदयुक्तत्वात्। यावनाकालेन ह्रस्व स्वरोच्चारणं ततो दीर्घोच्चारणे द्विगुणः, प्लुतोच्चारणे त्रिगुणश्च कालो गच्छतीति। अतएवै कस्यापि मंत्रस्य चतसृषु संहितासु पाठः कृतोऽस्ति। तद्यथा ऋग्भिस्स्तुवन्ति, यजुभिर्यजन्ति, सामभिगपिन्ति।

Dayānanda, R. Bhūmikā

[One, uses the Ṛg verse in prayers, the Yajuḥ verses in rituals, and the Sāma verses in songs and music, the Ṛg verses are pronounced with speed, the Yajuḥ verses medium, and the Sāma verses with delayed pauses].

The term Atharva stands for perfection and conservation, and as such, in the Atharva-veda, we are evoked to carry out the knowledge and the advantage derived from the Ṛg, the Yajuḥ and the Sāma to perfection, and preserve and conserve it for further progress.

Thus Dayānanda justifies the documentation of the divine knowledge into the four Saṁhitās:

Ṛg	Jñana	Fundamental knowledge
Yajuḥ	Karma	Applied knowledge
Sāma	Upāsana	Aesthetics
Atharva	Vijñāna	Perfection

In the list of the Vedic Saṁhitās, the Ṛgveda is given the first place; the Yajuḥ the second, the Sāma the third and the Atharva the last. Dayānanda characterises the scope of the Ṛk, the Yajuḥ, the Sāma and the Atharva in a similar other terminology: *Jñana* (knowledge), *phala* (advantage), *vicāra* (contemplation) and *pūrti* (finality or perfection).

Man is a rational being; when born, he needs familiarity with his surroundings; he, in other words, is inquisitive of knowledge, and the Ṛgveda meets this requirement of his life ; and hence the Ṛgveda is given the first priority. Having familiarized himself with the surroundings, he reacts with them and tries to utilize his knowledge for the individual and social good. He endeavours, and this motivation he gets from the yajuraveda, which thus occupies the second place in the list of the Vedas. The *jñana* and *Karma* (knowledge and effort), supported by the theistic love towards the Creator, leads to progress and prosperity, and finaly to happiness, satisfaction, joy and peace. This aspect is promoted by the Sāmaveda, and hence it has the third position. And the conservation and preservation of all that has been acquired and attained is the inspiration derived from the Atharvaveda.

Yaska, the etymologist, in his *Nirukta* (XI.19) derives the term *Atharvanas* thus:

अथर्वाणोऽथनवन्तः। थर्वतिश्चरति कर्मा। तत्प्रतिषेधः।

Jaimini on Ṛg Yajuḥ and Sāman – Jaimini explains Ṛg thus "तेषां ऋग यत्रार्थवशेन पदव्यवस्था (Mim. II 1.35). Where the pada

(line of a meter) is supported by its meaning, the *artha*, that material verse, that is Ṛg, whatever is lyric, is Sāman, गीतिषु सामाख्या (II.1.36), and the rest all are Yajuḥ – शेषे यजुः शब्दः ।

Commentators on the Sāmaveda

1. **Mādhava** (7th Century Vikramī) – He appears to be the oldest commentator on the Sāmaveda. His father, Nārāyaṇa, was a friend of the great poet Vāṇabhaṭṭa, the celebrated author of the Kādambarī. Mādhava's commentary, known as Vivaraṇa (विवरण) has been procured in fragments by Satyavrata Sāmaśramī. He has quoted from this manuscript (as footnotes) in his commentary on the Sāmaveda by Sāyaṇa. Prof. Weber and Dr. Kunhanrāja also possess a few copies of this commentary of Mādhava.

   Whilst Sāyaṇa actually belonged to the school of the Ṛgveda, Mādhava represents the real Sāmaveda school, and he in his commentary is faithful to this school.
2. **Cuṇa-Viṣṇu** (12th or 13th Century Vikramī) belonged to Bengal or Mithila. His commentary on the *Chāndogya* Upaniṣad is available (*Chāndogya Mantra – Bhāṣya*), though not on the Sāmaveda.
3. **Bharata Svāmī** (1272-1310 A.D.); His father was Nārāyaṇa of Kaśyapa Gotra. Under the patronage of King Rama Nātha of Hosala, Aurangapattam, he wrote his commentary on the Sāmaveda. According to Burnell, he commented only on the *Chanda-Ārcika, Araṇya-Ārcika,* and *Mahānāmnī,* but not on the *Uttarārcika*. Perhaps he commented on the *Sāma-vidhāna* also.
4. **Sāyaṇa** (1372-1444 Vikramī; 1315-1387 A.D.) – He was the State Minister of the Princes of Vijayanagar – of Bukka I, Kampana, Sangama II and Harihara II. A genuine manuscript of Sāyaṇa Bhāṣya on the Ṛgveda, Aṣṭaka IV is preserved in the Baroda Gaekwad Library (1452 Vikramī, 1395 A.D.)

   He is our greatest editor on the Commentaries of the Vedic literature; to his credit being:

   (a) *Veda* – Commentaries on the Taittirīya, the Ṛgveda, Kaṇva Saṁhitā, the Atharva Veda and the Sāmaveda.

(b) *Brāhmaṇas* – the Kāṇva Śatapatha, the Aitareya, the Taittirīya, the Vājasaneyī Śatapatha, and the eight Brāhmaṇas of the Sāmaveda school (of the Kauthuma Śākhā).:

(c) *Āranyaka* – The Taittirīya and the Aitareya.

(d) *Aitareyopaniṣad Dīpikā*

(e) *Minor* works – (i) the Dhātuvṛtti; (ii) the Subhāṣita – the Sudhā-nidhi, (iii) the Prāyaścitta Sudhānidhi, (iv) the Alaṅkāra Sudhānidhi, (v) the Purusārtha Sudhānidhi, and (vi) the Yajña – Tantra Sudhānidhi.

5. **Śobhākara Bhaṭṭa** (1465 Vikramī) – His *Āraṇyaka Vivaraṇa,* available (Bhandarkara Institute, Pune), Script of 1709, from a manuscript of 1465 Vikramī.

6. **Sūrya Devajña** (near about 1533 A.D.) – He specialized in the Sāman Chants and has given his *adhyātma bhāṣya* on the verses of the Sāmaveda. He refers to the Rāyaṇ Bḥāṣya on the Ṛgveda, (which he regards as superficial, and which does not express the real, intrinsic and deeper meanings) and the Pada Pāṭha of the Ṛgveda, slightly different from the Śākala Padapāṭha.

Sūrya Devajña refers to Rāvaṇa's spirituality–based commentary also. Rāvaṇa is said to have written his commentary 1500 years prior to the Vikrama era (refer to Fitz Edward Hall).

III

THE SĀMA SAṀHITĀ
CLASSIFICATION OF VERSES

The old tradition of classification followed by the editors of the Sāma Veda Saṁhitā is in terms of Prapāṭhaka, Ardha, Daśati and Ṛcā (प्रपाठक, अर्ध, दशति, ऋचा). But the commentators have followed the classification into Adhyāya, Khaṇḍa, and Ṛcā in the Pūrvārcika, (First section) and Adhyāya, Khaṇḍa, Sūkta, and Ṛcā in Uttarārcika.

Daśati, दशति, should normally be a collection of ten verses, as the name signifies. But many of these Daśati's in the Pūrvārcika (First Section) have 6, 7, 8, 9, 11, 12, 13 or even 14 verses (instead of 10). (This is perhaps due to the fact that the verses of the same meter have been grouped together).

Table
Pūrvārcika – First Part

Prapāthaka	Ardha (Hemi)	Daśati (Decade)	Special Daśati (no. of verses)	Total	Serial number of verses
1.	2	10	Third – 14 Sixth – 8 Eighth – 8 Tenth – 6	96	1-96
2.	2	10	Second – 8 Third – 9	97	97-193
3.	2	10	Third – 9	99	194-292
4.	2	10	Fourth – 9 Seventh – 8 Ninth – 11	98	293-390
5.	2	10	First – 8 Fourth – 8	96	391-486

6.	2	9	Second – 14 Third – 12 Fifth – 12 Sixth – 9 Seventh – 12 Eighth – 12 Ninth – 8	99	487-585
Aranyakēṇḍa – Khaṇḍa 5			First Khaṇḍa – 9 Second – 7 Third – 13 Fourth – 12 Fifth – 14	55	586-640
Mahānam-nyārcika	–	–		10	641-650

Uttarācika

Prapāṭhaka	Ardha	Adhyāya	Khaṇḍa	Sūkta	Total verses	Serial number
1.	1	1	6	23	62	651-712
	2	2	6	22	62	713-774
2.	1	3	6	19	55	775-829
	2	4	6	19	56	830-885
3.	1	5	7	22	69	886-954
	2	6	7	23	76	955-1030
4.	1	7	7	24	85	1031-1115
	2	8	6	14	59	1116-1174
5.	1	9	9*	20	78	1175-1252
	2	10	12	23	94	1253-1346
6.	1	11	3	11	32	1347-1378
	2	12	6	20	56	1379-1434
	3	13	6	18	54	1435-1488
7.	1	14	4	16	46	1489-1534
	2	15	4	14	38	1535-1572
	3	16	4	21	44	1573-1616

8.	1	17	4	14	40	1617-1656
	2	18	4	19	54	1657-1710
	3	19	5	18	54	1711-1764
9.	1	20	5	18	51	1765-1815
	2	20	2	13	33	1816-1848
	3	21	7	9	27	1845-1875
Total – 9	22	21	120*	400	1225	

* According to some authorities, in Prapāṭhaka 5, Adhyāya 9. Khaṇḍa 7, of the Sūktas 11, 12, 13, 14 (Serial No. 1225 to 1234), Khaṇḍa 7 is regarded up to Sūkta 12 (Serial 1225–30); and then, Serial 1231–1234), of the Pragātha Sūktas 13-14 constitutes the Khaṇḍa 8. And thus this Adhyāya would have in all ten Khaṇḍas.

This means that in such a case, the Sāmaveda in all would have 121 Khaṇḍas (and not 120 as indicated in the total).

In some of the classifications, the *Pūrvārcika* is divided into Kaṇḍas (or Parvas) named after the devatās: Āgneya Kāṇḍa (or Parva); Aindra Kāṇḍa (or Parva); and Pavamāna Kāṇḍa (or Parva).

This would mean that:

Āgneya Kāṇḍa = The entire Prapāṭhaka 1 (of ten dásatis) + 2 daśtis (first and second) of Aindra Kāṇḍa (these two daśatis have Agnī as devatā).

In the same way, one shall have to include the last two daśatis of Aindra Kāṇḍa in the Pavamāna Kāṇḍa (which actually belong to the pavamāne devatā).

In short:

Āgneya Kāṇḍa – First Adhyāya of 12 Khaṇḍas and 114 verses (ṛcā).

Aindra Kāṇḍa – Second, Third and Fourth Adhyāyas of 36 Khaṇḍas and 352 verses.

Pavamāna Kāṇḍa – Fifth Adhyāya of 11 Khaṇḍas and 119 verses.

Āraṇya Kāṇḍa – Sixth Adhyāya of 5 Khaṇḍas and 55 verses.

(This includes Arka Parva, Dvandava Parva, Vācovrata Parva (and Śukriya Parva perhaps).

Mahānāmni Ārcika = of 10 verses

Thus total no of verses = 114 + 352 + 119 + 55 + 10
= 650 (Pūrvārcika).

To avoid all such complications, the modern trend of scholars is to assign a serial number (1 to 1875) to each and every verse of the Sāma Veda. Some scholars prefer to assign *separate* serial numbers to the *Pūrvārcika* and the *Uttarārcika* verses.

Purvārcika – from 1 to 650.
Uttarārcika – from 1 to 1225.

Again the *Uttarārcika* has in all 40 hymns or sūktas; these hymns may have only one verse (*ekarca*); or 2 verses (dvi-ṛca = dvyṛca), or 3 verses (tṛca) and so on up to 10 ṛcas, and then a few of twelve ṛcas.

No. of verses in a Sūkta		Total number of such Sūktas
1. ekarca	(एकर्च)	13
2. dvyṛca	(द्व्यृच)	66
3. tṛca	(तृच)	287
4. Catur-ṛca	(चतुर्ऋच)	9
5. Pañcarca	(पञ्चर्च)	4
6. Ṣaḍ-ṛca	(षड्ऋच)	10
7. Saptarca	(सप्तर्च)	2
8. Aṣṭarca	(अष्टर्च)	1
9. Navarca	(नवर्च)	3
10. Daśarca	(दशर्च)	3
11. Dvādaśārca	(द्वादशर्च)	2
Total (Uttarārcika)		Sūktas 400

Repetitions in the Sāmaveda

These are two types of repeated verses

(i) Repetitions in the Pūrvārcika (i.e. the Pūrvārcika verses

repeated in the Pūrvārcika). Such are 262 verses.

(ii) The Uttarārcika verses repeated in the Pūrvārcika. Such are only 7 verses.

(a) *Details of 262 verses repeated in the Pūrvārcika:*

170 verses – constituting the first verse of a tṛca.
20 verses – constituting the middle or the last verse of a tṛca.
60 verses – constituting the first verse of a pragātha.
12 verses – occurring in 34 sūktas of Catur-ṛcas to dvādaśarcas.

262 Total

(b) *Details of 7 verses repeated in the Uttarārcika:*

3 verses in the catur-ṛcas to dvādaśārcas.
4 verses constituting the first verse of the tṛacs.

7 Total

The Sāmaveda verses not available in the Ṛgveda.

Parva	Serial numbers
Pūrvārcika	
Āgneya	10, 63, 82, 90, 92, 93.
Aindra	154, 172, 177,@, 190, 196, 209, 224, 226, 231, 288, 294, 298, 299,@, 305, 327 336, 337, 353, 361, 369@, 372@, 435, 437, 438s, 441, 442, 444s, 445s, 446s, 449, 450, 453, 455, 456, 458, 464.
Āraṇyaka	591, 594.
Arka Parva	
Vācovrata Parva	602@, 608, 611, 615, 616, 622@, 623, 624, 625.
Mahānāmnyārcika Parva	641, 642, 643, 644, 645, 646, 647, 649, 650
Uttarārcīka	650
Adhyāya 5	952@, 953@, 954@
Adhyāya 7	1113, 1114, 1115

Adhyāya 10	1300, 1301, 1302, 1303
Adhyāya 14	1503, 1504
Adhyāya 17	1654, 1655, 1656
Adhyāya 18	1708[@,y], 1709, 1710[y]
Adhyāya 20	1768[s], 1769, 1770[s], 1825, 1828, 1829, 1830, 1831[y], 1832[y], 1833[y], 1843, 1844, 1845.
Adhyāya 21	1860[ay], 1864, 1865[a], 1869[a], 1871.

Thus only 99 verses of the Sāmaveda are such which do not belong to the Ṛgveda, whereas the rest 1776 verses are reproductions of the Ṛgvedic verses with minor verbal differences. Of these 99 verses, the following verses occur in the Atharva-veda (upscript *a*).

177, 299, 369, 372, 602, 622, 952, 953, 954, 1865 and 1869, and the verses 1710, 1831, 1832, 1833 occur in the Yajurveda, though not in the Ṛgveda, (upsrcipt y), and the verses 1708, and 1860 occur both in the Atharvaveda and the Yajurveda (upscript a,y).

The following verses of the Sāmaveda not occurring in any other Veda occur twice in the Sāmaveda; itself: 438 = 1768; 444 = 1115, 445 = 1114, 446 = 1113 (प्रवोचोपि) 453 = 1770

The verses 444, 445 and 446 of the Sāmaveda are repetitively abbreviated in the single composite verse 1113-1115. (प्रवोचोपि)

And thus there are in all 70-80 singular verses belonging exclusively to the Sāmaveda.

IV

THE SĀMAVEDA AND RITUALISTS

The Sāmaveda and the Sāman

The *Sāmavidhāna,* a very important text of the Sāman school eulogizes Sāman in the following words: It starts with divine origin of our creation, of which the essence is Sāman:

स वा इदं भूतमसृजत तस्य सामोपजीवनं प्रायच्छत्।
...... तद्योऽसौ क्रुष्टतम इव साम्नः स्वरस्तं देवा उपजीवन्ति।
योऽवरेषां प्रथमस्तं मनुष्याः, यो द्वितीयस्तं
गन्धर्वाप्सरसः, यस्तृतीयस्तं पशवः, यश्चतुर्थस्तं पितरो
ये चाण्डेषु शेरते, यः पञ्चमस्तमसुर रक्षतांसि, योऽन्त्यस्तमो
षधिवनस्पतयो यच्चान्यज्जगत्।
तस्मादाहुः – सामैवान्नमिति॥

The super-most note or *svara* of Sāman is *Sā,* सा, on which is the life-principle of Devas or gods; on the second one are sustained Gandharvas and Apsaras; on the third one the cattle and other animals, on the fourth one the Piṭrs and birds, i.e., those born of eggs, on the fifth *svara,* the *Asuras* and Rakṣas, and on the last one the herbs, trees and plant life. And thus Sāman is the food of the entire creation.

According to *Ṣaḍviṁśa Brāhmaṇa,* whenever oblations are offered to a sacrifice, gods rejoice in accepting the Sāman music, *Svarga* or heaven is born of Sāman:

यस्मादुत्पद्यते स्वर्गो लोकः, स्वरिति सामभ्योऽक्षरत्, स स्वर्गो लोकोऽभवत्॥

From Sāman is born the syllable "Svah"

Supremacy of Sāman in the Atharvaveda

Whereas, the verse of the Ṛgveda and the Yajurveda extol Sāman, it is spoken in highest terms in the Atharva Veda too.

(i) Of the Supreme Lord, the *Ucchiṣṭa Brahman,* Sāman verses are regarded as body-hairs (*loma*). These verses are the hairs of the *Skambha,* Brahma, the Supreme Support of the creation:

यस्मादृचोऽपातक्षन यजुर्यस्मादपाकषन्।
सामानि यस्य लोभानि – स्कम्भं तं ब्रूहि कतमः स्विदेव सः।

(Av. XI. 7.24)

Since Ṛk or Ṛcā is feminine, and therefore, a husband addresses to his wife that "you are Ṛk whilst I am Sāman:

सामाऽहमस्मि, ऋक् त्वं, द्यौरहं पृथिवीं त्वम्।
ताविह सम्भवाव प्रजामा जनयावहै।

– Av. XIV. 2.71

Thou are sā (सा) (she); and I am *amaḥ* (अमः)
I and you both conjoined would become Sāma
सा+अम = साम
She + I (the svara) = the couple, for procreation.

Three Types of Yajña-Karma

The sacrificial rituals are of three categories: (i) Agnihotra, (ii) īṣṭi and (iii) the Soma-sacrifice of Soma-yāga.

In the Agnihotra, we are traditionally required to repeat only texts of the Yajurveda. In the Darśa-paurṇamāsa (दर्शपौर्णमास) and other *iṣṭis*, we use verses from the Ṛgveda and the texts from the Yajurveda both.

In the rituals of these categories, there is no place for Sāman texts and their musical recitation.

Therefore, in the Vedic rituals the first two places of importance is assigned to the Ṛgveda and the Yajurveda only whilst the *Sāma-veda* is ranked in the status three. And hence the Sāmaveda is ranked after the Ṛgveda and the Yajurveda.

Ṛgveda > Yajurveda > Sāmaveda.

We have in the *Āpastamba Sūtras:*

यज्ञं व्याख्यास्यामः। स त्रिभिर्वेदै र्विधीयते। ऋग्वेद-यजुर्वेद-सामवेदैः। ऋग्वेद-यर्जुवेदाभ्यां दर्शपूर्णमासौ। यजुर्वेदेन अग्निहोत्रम्। सर्वैरग्निष्टोमः

The Seven phases of the Soma Sacrifice

The house-holder who proposes to perform the Soma Sacrifice has to complete it in seven phases (Saṁsthā; संस्था)

Phase		Śastra and Stotra
1. Agniṣṭama,	अग्निष्टोम	12-12

	2. Atyagniṣṭoma,	अत्यग्निष्टोम	13-13
	3. Uktha,	उक्थ	15-15
14.	4. Ṣoḍaśī,	षोडशी	16-16
15.	5. Atirātra,	अतिरात्रे	29-29
16.	6. Vājapaya,	वाजपेय	17-17
17.	7. Āptoryāma,	आप्तोर्याभ	32-32 (or 33-33)

In the first phase, i.e., in the Agniṣṭoma, we have 12 śastra and 12 stotra. As we proceed towards the succeeding phases, the number of Śastras (शास्त्र) and stotras (स्तोत्र) gradually increase, so much so, that in the seventh phase (i.e. when we come to the Āptoryāma), their number becomes 32 Śastras + 32 stotras (or even 33-33).

If one does not perform Uktha, then the number of Śastra and Stotra becomes 13-13 for atyagniṣṭoma, 15-15 for Ṣoḍaśī, 16-16 for Atirātra and 17-17 for the Vājapeya.

Ṛtviks or Priests in the Sacrifices

All the sacrifices pay full regards to all the four Vedas. People adept in different Vedas and participating in sacrifices are known as the Ṛtviks or priests. Each school of the Vedas is represented by four Ṛtviks who are differently named.

Veda	Leader	Ṛtviks
Ṛgveda	Hotṛ	(i) Hotṛ, (ii) Maitrā-varuṇa, (iii) Acchāvāk, (iv) Grāvaṣṭut (They recite in normal non-musical tone; their such re-citations are known as *Śastra*.
Yajurveda	Adhvaryu	(i) Adhvaryu, (ii) Prati-pras-thātā, (iii) Neṣṭṛ, (iv) Unnetṛ.
Sāmaveda	Udgātṛ	(i) Udgātṛ, (ii) Prastotṛ, (iii) Pratihartṛ, (iv) Subrāhmaṇya.
Atharvaveda	Brahmā	(i) Brahmā (ii) Brāhmaāc-chansi, (iii) Āgnīdhra, (iv) Potṛ

People, belonging to the *Kauṣītaki* school refer to a seventeenth priest (besides the sixteen mentioned above) also known as *Sadasya*. With several other attendants and assistants (their number goes to 10 extras, as camasādh-varyava upagātṛ, and other attendants).

School of Sāmaveda

There is more of mythology, rather than the history, attached to the traditions of the Sāmavedic school. After the divine revelations of the Vedas, thousands of years must have passed before the Saṁhitīkaraṇa of the Vedic texts took the formal or final shape: the devatās to the verses assigned, their prosodical form assumed their present form; the pada-pāṭha and saṁhitapāṭha (पदपाठ, संहिता पाठ) the division of the Vedas in maṇḍalas, Aṣṭakas, Kāṇḍas. Ārcikas, Sūktas, Adhyāyas, Anuvākas, Prapāṭhakaks, Daśatis and so on. Milllenia of years must have been passed between the age of the divine revelation and the Saṁhitīkaraṇa. The use of the Vedic verses in rituals, ceremonies, yajñas etc. belong to a still later period.

In the long long years of these traditions, grew and evolved the specialized schools of the Vedas.

The tradition says (though merely a hearsay, and not authentic) that the reputed seer Veda Vyāsa for the first time instructed another great seer Jaimini into the secrets of the Sāmaveda. Of course, this is a myth if this Veda Vyasa were the same as the author of the Uttara Mīmāṁsā (the Brahma Sūtras) and Jaimini the author of the Pūrva Mīmāṁsā. Then the knowledge passed from father to son successively.

Vyāsa → Jaimini → Sumantu → Sudhanvā – Sukarmā.

For this, see *Srimad Bhāgavata* (XII. 6.76);

सुकर्मा चापि तच्छिष्यः सामवेद नीर महान्।
सहसुं संहिता भेदं चक्रे साम्ना ततस्तु तम्॥

And thus, we are told, that perhaps one thousand schools (or recensions) of the Sāmaveda were available during the time of the Śrīmad Bhāgavata.

Another treatise, the *Cakravyūha Pariśiṣta* also refers to one thousand branches (*Śākhās*) of the Sāmaveda. By and by, most of them became obsolete on account of the negligence of the family-pupils:

सामवेदस्य किल सहस्र भेदा भवन्ति
अनध्यायेष्वधीयानास्ते शतक्रतु
वज्रेणाभिहताः प्रनष्टाः। शेषा प्रवक्ष्यामि

(Caraṇa vyūha, III)

Indra found that the pupils were reciting the verses on the holidays too (when they should not), he got angry, used his thunderbolt and destroyed such schools of the Sāmaveda.

The following branches still survived:

1. Āsurayaniya – आसुरायणीय
2. Vāsurāyaṇīya – वासुरायणीय
3. Vārtāntareya – वार्तान्तरेय
4. Prāñjala – प्राञ्जल
5. Ṛgvainavidha – ऋग्वैनविध
6. Prācīnayogya – प्राचीन योग्य
7. Raṇāyaniẏa – राणायनीय
8. Sāṭyāyanīya – शाटयायनीय
9. Sāṭyamudgala – सात्यमुद्गल
10. Khalvala – खल्वल
11. Mahākhalvala – महाखल्वल
12. Lāngala – लाङ्गल
13. Kauthum – कौथुम
14. Gautama – गौतम
15. Jaiminiya – जैमिनीय

Of these fifteen schools, at present only three survive: 1. Kauthuma 2. Rāṇāyanīya 3. Jaiminiya

Of these three also, the most popular is the Kauthuma branch. The Sāmaveda Saṁhitā, which we shall be following is the Kauthuma recension.

	Kauthuma Śākhā	Rāṇayanīya Śākhā
1.	No. of verses – 1875	1875
2.	Classification in Prapāṭhakas	Classification in Adhyāyas
3.	Hāu (हाउ) Rāi (राइ) pronounced.	Hāvu (हावु), Rāyi (रायि) pronounced.
4.	Slight difference in reading as वाजेषु नो(Vājesu no)	वाजेषुणो(Vajeṣu ṇo)

The Rāyānīya Saṁhitā, for the first time published by G. Stevenson, London, 1842.

The Jaiminīya Saṁhitā was published by W. Caland and later on by Dr. Raghuvīra in Nagari script with proper accents.

Śrīpāda Damodar Satavabekar published the Kauthuma Saṁhitā but he has simultaneously given the reading variations from Rāṇāyanītya and Jaiminīya Saṁhitās also.

The Jaimini Saṁhitā, according to Dr. Caland assigns 1687 verses to the Sāmaveda (i.e. 188 verses less than the two other Saṁhitās.)

The Kauthumī Saṁhitā gives the total number of lyrics as 2722, whilst the Jaimini Saṁhitā gives the total number of lyrics as 3681. From the "Grāmegeya" (ग्रामेगेय) and the "Āraṇya Gāna", "Saṁhitās, and from the Ūha – Uhya Gāna Saṁhitās, published by Banaras Hindu University, the total number of lyrics comes to be 2639.

V

THE BRĀHMAṆAS OF THE SĀMAVEDA SCHOOL

Eleven Brāhmaṇas are known of the Sāman school. They are more or less traditional treatises, written in classical prose, dealing with rituals and sacrifices in which Sāman verses were then used.

Of the eleven Brāhmaṇas, eight belong to the Kauthuma Śākhā and three to the Jaiminī–Śākhā.

(a) Kauthuma Śākhā –

(i) Tāṇḍya mahābrāhmaṇa
(ii) Ṣaḍ viṁśa Brāhmaṇa
(iii) Sāma Vidhāna Brāhmaṇa
(iv) Ārṣeya Brāhmaṇa
(v) Daivata Brāhmaṇa
(vi) Mantra Brāhmaṇa
(also known as Chāndogya Brāhmaṇa and Upaniṣad Brāhmaṇa).
(vii) Saṁhitopaniṣad Brāhmaṇa
(viii) Vaṁśa Brāhmaṇa

(b) Jaiminīya Sākhā –

(i) Jaiminīya Brāhmaṇa
(ii) Jaiminīya Ārṣeya Brāhmaṇa
(iii) Jaiminīya Upaniṣad Brāhmaṇa

Parallel to this literature, we know that (a) the *Ṛgveda school* has two Brāhmaṇas (i) Aitareya and (ii) Śāṅkhāyana (i.e. Kausītakī), (b) the *Yajurveda* (Śukla) has *Śatpatha Brāhmaṇa* of the Madhyandina and Kāṇva Śākha both. The Black or Kṛṣṇa Yajurveda has only one Brāhmaṇa – the Taittirīya Brāhmaṇa. The Atharvaveda has only one Brāhmaṇa, known as the Gopathe Brāhmaṇa.

The Āraṇyakas of the Sāmaveda School

The Jaiminīya Śākhā of the Sāmaveda School has one Āraṇyaka: Talavakāra Āraṇyaka (तलवकार).

We should remember that the Ṛgveda School has three Āraṇyakas:

(i) Aitareya Āraṇyaka (ऐतरेय),
(ii) Śaṅkhāyana Āraṇyaka (शांखायन), and
(iii) Kauṣītakī Āraṇyaka (कौषीतकी).

The Śukla Yajurveda school has the *Bṛhadaraṇyaka* of the Mādhyandina school, and similarly another *Bṛhadāraṇyaka* of the Kāṇva school.

1. *Tāṇḍya Mahābrāhmaṇa* – (Also named Pañca - Viṁśti Brāhmaṇa)

It belongs to the Kauthuma school of the Sāmaveda. No less than 177 Yajñas have been described in this voluminous treatise. There is a good deal of similarity between the treatment of the Tāṇḍya and the Taittirīya Brāhmaṇas. The Śrauta Sūtra of the Taittirīya (i.e. the Āpastamba) and the Katyāyana Śrauta Sūtras of the Kāṇva Śākha are very much based on the Tāṇḍya Mahābrāhmaṇa. (The Āśvalāyana and Bodhāyana Śrauta Sūtras of the Ṛgveda differ in this respect, and are not influenced by the Tāṇḍya.

Taṇḍy's treatment of sacrifices from the simplest ones to the Aśvamedha is elegant and precise. The 177 sacrifices treated in the Tāṇḍya Mahābrāhmaṇa are:

75 ekāha yāgas (one-day yāga)
34 ahīna yāgas
65 Satra yāgas
3 Agniṣṭoma, Dvdaśāha, and Gavāmayana
177

The Tāṇḍya Brāhmaṇa is also named as Pañca-Viṁiśati Brāhmaṇa (पञ्चविंशति ब्राह्मण), since it has 25 Adhyāyas or Chapters. There is a "*Ṣaḍviṁśa Brāhmaṇa*" also, of 26 chapters. Some of our scholars regard the Brāhmaṇa of 26 chapters as the second volume of the integrated Tāṇḍya Brāhmaṇa.

According to others, the Mahābrāhmaṇa of the Sāmaveda constitutes:

(i) 25 Adhyāyas of the Tāṇḍya
5 Adhyāyas of the Pañca-viṁśa
10 Adhyāyas of the Ārṣeya

40 Adhyāyas (cf.40 Adhyāyas of the Aitareya Brāhmaṇa of the Ṛg – School)

According to several other authorities the Mahābrāhmaṇa of 40 Adhyāyas = 25 of Tāṇḍya + 5 of Ṣaḍviṁśa + 8 of Chāndogya Up. + 2 Mantra Brāhmaṇa (of Secret Yāgas).

Details of the Tāṇḍya of 25 Chapters –

Adhyāya	No. of Khaṇḍas	Details
I	10	Includes Yajuḥ also, and the Stoma verses.
II	17	Nava-vidha Stomas and
III	13	30 Viṣṭutis.
IV	10	Gavāmayana.
V	10	
VI	10	Agnistoma Yāga
VII	10	(up to "the 7th Khaṇḍa of Adhyāya VIII only)
VIII	10	8th-10th Khaṇḍa deals with *Uktha*.
IX	10	*Daśarātra* in 1-2 Khaṇḍas. and *Prāyaścitta* 3-10 Khaṇḍas.
X	12	*Dvadaśāha* (Prāyanīya +
XI	11	Daśarātra + Udayāṇīya).
XII	13	(Adhyāyas X to XV).
XIII	12	Dvādaśāha continues.
XIV	12	
XV	12	
XVI	16	15 ekāhas.
XVII	13	16 ekāhas.
XVIII	19	11 ekāhas.
XIX	19	20 ekāhas.
XX	21	13 atirātra ekāhas and 4 ahīna yāgas.
XXI	15	5 Trirātras + 4 Caturātras + 3 pañcaratras, Total 12 ahīnas.
XXII	18	18 ahīna yāgas.
XXIII	28	28 Satra yāgas.

XXIV	20	19 Satra yāgas.
XXV	18	18 Satra yāgas.

Thus in all 75 ekāhas, 34 ahīna yāgas + 65 satra yāgas, one agniṣṭoma + 1 *dvādaśāha* + 1 gavāmayana; – in all 177 yāgas,

2. *Ṣaḍviṁśa Brahmaṇa,* षड्विंश ब्राह्मण – So often, this treatise is regarded as an appendix to the Tāṇḍya Brāhmaṇa – This treatise has 5 Adhyāyas or Chapters, and they essentially deal with five sacrifices (*Yāgas*) only – Four abhicāra yāgas (givers of अभिचारफल) – Syena-yāga (श्येन याग), Iṣu yāga (इषुयाग), Sandaṁśa-yāga (संदंश याग), and Vajra-yaga (वज्र याग). The fifth yāga is the Vaiśvadeva trayddeśa-rātra-Satra (वैश्वदेव त्रयोदशरात्र). Three Prapāṭhakas or sections are devoted to these five yāgas and the rest to Sandhyā – performance (सन्ध्यानुष्ठान); and Prāyaścitta or atonement (शान्तिप्रकरण, प्रायश्चित्त); the extra-ordinary (अद्भुत ब्राह्मण, or peace-invoking verses. At the very beginning it has given verses of invokation to Subrahmaṇya (सुब्रह्मण्य) one of the epithets of Indra.
3. *Sāma-vidhāna Brāhmaṇa,* सामविधान ब्राह्मण – This treatise consists of three Adhȳayas or Chapters. It prescribes Sāman recitations, Homa or the fire-rituals of offerings etc. for these persons who are not entitled to perform the Soma-yajñas described earlier in this chapter. This treatise is known the "Sāma-Vidhāna", since it deals with fruits of actions, visible or invisible (दृष्ट and अदृष्ट).
4. *Ārṣeya Brāhmaṇa,* आर्षेय ब्राहरण – This treatise has three chapters or adhyāyas, containing 28, 25 and 29 Khaṇḍas respectively. Before the recitation of the Sāmans, one should know what Ṛṣi (the mantra-draṣṭā, the expounder of the mystic meaning) and what the Chanda or metre is. Since one must invoke the name of the Ṛṣi (a historical person) – this Brāmhaṇa has been known as "the *Ārṣeya*", The author of this Brāhmaṇa utilizes the verses of only the *Pūrvarcika,* i.e. the first Book of the Sāmaveda.
5. *Devatā-dhyāya-Brāhmaṇa,* देवता ध्याय ब्राह्मण – It specially invokes the *devatās* of the Sāmans, and hence its name: "*Devatādhyāya*", and is a book of 4 Khaṇḍas. It refers to the ten devatās of the Sāman-Chants, and then further

introduces three specific devatās, and finally one devatā.

The book also gives the names of devatās, chandas, number of syllables or letters of the Sāma-Vidhānas and similar other details. The Brāhāmaṇa particularly invokes the devatās.

6. *Mantra Brāhmaṇa*, मंत्र ब्राह्मण – This is also known as the Chāndogya Brāhmaṇa or even the Chāndogya Upaniṣad. In its first two Prapāṭhakas, the verses pertaining to the mystic rituals (गुह्यकर्म) are given. The Upaniṣad occupies the rest 8 Adhyāyas (for details, see the *Chāndogya Upaniṣad).*
7. *Saṁhitopaniṣad Brāhmaṇa,* संहितोपनिषद् ब्राह्मण – It has five Khaṇḍas, devoted to the Upanayana, or the sacred thread-ceremony and it expects, that throughout ones life, the Yajamāna would read and practice this upaniṣad. The Saṁhitā is two fold, one devoting to the Ṛk and the Sāman. It incorporates Deva, Asura and Ārṣa of the ārcika and Gāṇa Saṁhitā. The book ends with the Guru-Dakṣiṇā ritual (offerings and presents to the preceptor).
8. *Vaṁśa Brāhmaṇa,* वंश ब्राह्मण– It is a book of 3 Khaṇḍas, in which is outlined the ancestory of the preceptors.

It would be interesting to note that the text refers to two types of births. (i) from parents (ii) from the Gāyatrī the mother (गायत्री माता), and preceptor or Ācāryas the father.

Brāhmaṇas of the Jaimini School

1. *Jaiminīya Brahmaṇa,*

The book is in three parts:
Part I – 360 Khaṇḍas
Part II – 437 ''
Part III – 385 '' ; Total 1182 Khaṇḍas.
Another account is as follows (Baroda Gaekwad Institute Library).

Maha-Brāhmaṇa	360 Khaṇḍas	Ahīna Brāhamaṇa	Khaṇḍas 99
Dvādaśāha	388	Satra	37
Mahāvrata	151	Ārṣeya	84

Ekāha	151	Upaniṣad	154
Total No. of Khaṇḍas			1424

This Jaiminīya Brāhmaṇa is supposed to have been edited by Maharsi Jaimini, an expounder of the Sāman School and his pupil Talavakāra (तलवकार*).

2. *Jaiminīya Ārṣeya Brāhmaṇa,* जैमिनीय आर्षेय ब्राह्मण – The treatise has 84 Khaṇḍas – This may be regarded as Ṛsi – Index of the Talavakāra school. It gives the list of the names of Ṛṣis (seers) of Āgneya – Sāmaparva, etc. of grāmegeya (ग्रामेगेय) and the Āraṇya - chants (आरण्यगान). Each verse has only one Ṛṣi in this respect, this Ārṣeya Brāhmaṇa of the School of Jaiminī differs from the Ārṣeya Brāhmaṇa of the Kauthuma school in which a verse is devoted to more than one Ṛṣi.
3. *Jaimini Upaniṣad Brāhmaṇa and Talavakāra Āraṇayaka* – This treatise has four Adhyāyas, with a number of Anuvākas and Khaṇḍas:

Adhyaya –	No. of Anukvākas	No. of Khaṇḍas.
I	18	60
II	5	15
III	7	42
IV	12	28
Total	42	145

The well-known *Kena-Upaniṣad* is a fragment of this Brāhmaṇa which constitutes the tenth anuvāka of the Adhyāya IV, and which has four Khaṇḍas in all. (Kenopaniṣad ends in four Khaṇḍas).

*See the Colophony.
उज्जहारा गम्माभ्भोधेर्यो धर्मामृतमञ्जसा ।
न्यायै र्निर्मथ्य भगवान् स प्रसीदतु त्रैमिनिः ।
साम्माखिलं सकल वेदगुरोर्मुनीन्द्राद्
व्यासादवाप्य भुवि येन सहस्त्रशाखम् ।
व्यक्तं समस्तमपि सुन्दरगीत रागं
तं जैमिनिं तलवकारगुरूं नमामि ॥

Śrauta-Sūtra of Lātyāyana – Just as we have the Baudhāyana Śrauta Sūtra, belonging to the Kṛṣṇa Yajurveda, the Mānava Śrauta Sūtra, the Āpastamba Śrauta Sūtra, and the Kātyāyana Śrauta Sūtra belonging to the Yajurveda schools, similarly we have the Lāṭyāyana Śrauta-Sūtra (लाट्यायन श्रैतसूत्र), belonging to the Sāmaveda school. It lays down the duties of the Udgātṛs, the Sāmavedic priests, in various, Soma sacrifices. It was first published by the Asiatic Society of Bengal in 1972 and has a commentary by Agnisvāmī. It has been edited by Ānanda Chandra Vedavāgīsa. It has been recently published by Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi-55, (1982), with a new Appendix by C.G. Kashikar with corrections and emendations to the Sūtra-text. These corrections were exhaustively suggested by W. Caland (ZDMG, L, II p. 427, Leipzig, 1898) and also by Parpola (The Śrauta Sūtras of Lātȳayana and Drāhyayāṇa and their Commentaries Vol. I. l. General, Introduction pp. 20-21, Helsinki, 1968).

The book ends in ten prapāṭhakas, each having several Khaṇḍikas as outlined below:

Prapāṭhaka	No. of Kaṇḍikas	No. of Sūtras in the Prapāthakas
I	12	313
II	12	263
III	12	246
IV	12	249
V	12	202
VI	12	251
VII	13	255
VIII	12	274
IX	12	263
X	20	307
Total	129	2623

The high lights of this Śrauta Sūtra are: Ṣongs prior to the attrition of fire, during the attrition, during smoke, and while

in flames; agniṣṭoma, agnihotra, atirātra, adhvaryu, abhiplava, abhistobha, avabhṛtha, aśvamedha, udgātṛ, udgītha, upasthāna, upasada, audumbari, gavāmayana, gana of varieties, catuṣṭoma, camasa, carma, japa, dāna, dīkṣa, dhyāna, nārāśaṁsa, nidhāna, patnīśātā, paryāya, puroḍāśa, pratihāra, pratihartta, prastāva, prastotā, Brāhmaṇa, bhakṣaṇa-bhojana, mantra, mahāvīra, yajana, Yajamāna, yajña, yāga, yūpa, ratha, rathantara, rājā, vahiṣpavamāna, vāk, vājapeya, grāva, viśvajita, viṣṭuti, vrātya, sañjña, satra, savana, stotra, stobha, stoma, havih, hiṅkāra, hotṛ, and homa.

VI

SĀMA TRADITIONS AND THE ENGLISH TRANSLATORS

Ralph T.H. Griffith prefaced his translation of the Sāmaveda into English on May 25, 1893 at Kotagiri, Nilgiri. "The Sāmaveda or the Veda of Holy Songs", as Griffith says, "third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the Ṛgvẹda or a Veda of the Recited Praise. Its Saṁhitā, or metrical portion consists chiefly of hymns to be chanted by the Udgātṛ priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Ṛgveda, transposed and rearranged, without reference to their original order, to suit the religious ceremonies, in which they were to be employed. In these compiled hymns, there are frequent variations of more or less importance, from the text of the Ṛgveda, as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Ṛgveda.

"In singing, the verses are still further altered by prolongation, repetition and insertion of syllables and various modulations, rests and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the *Grāmegeya-gāna* or congregational and the *Āraṇyagāna* of Forest Song-book, follows the order of the verses of part I, of the Saṁhitā, and two others, the Ūhagāna, and the Ūhyagāna, of part II. This part is less disjointed than part I, and is generally arranged in triplets where first verse is often the repetition of a verse that has incurred in Part I."

Grifffith further says, "There is no clue to the date of compilation of the Sāmaveda hymns, nor has the complier's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into

India, but was required for guidance and use in the complicated rituals elaborated by the invaders after their expansion and settlements in their new houses." Of course, we refrain from making any comment on such conjectures of controversial nature.

Griffith then proceeds as follows:

"There are three recensions of the text of the Sāmaveda Saṁhitā, the *Kauthuma* Śakha or a recension as current in Gujerat, the *Jaiminīya* in the Carnatic, and the *Rāṇa–„ Yaniya* in the Mahratta country (Mahārāshtra).

„A translation, by Dr. Stevenson (the Rev. J.) of the *Rānāyanīya* recension or, rather a free version of Sāyana's parapharase was edited by Prof. Wilson in 1842; in 1848, Prof Benfey of Gottingen, brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-1978, Pandit Satyavrata Sāmaśrami of Calcutta published in *Biblotheca Indica,* a most meritorious edition of the Saṁhitā according to the same recension, with Sāyaṇas commentary, portions of the Song books and the other illustrative matter.

Griffith followed Benfey's text, and made much use of his glossary and notes. (This edition of the *Sámaveda* Saṁhitā, with Sāyana's commentary and other details by Satyavrata Sāmaśramī Bhattacharya has recently been reprinted by Messrs. Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi in five volumes. (1983).

An edition of the Rev. J. Stevenson's translation of the Sāmaveda of 1961 Indological Book House D 38/26 Hauz Katra, Varanasi is also available. An edition was also published seventy years ago or so from Calcutta. Stevenson, in his preface, writes about the Soma-yāga, at which the Sāmaveda verses were recited as follows: "When any one has determined to perform the moon-plant sacrifice, he invites Brahmins of the three principal classes – Ṛgvedī, Sāmavedī, and Yajurvedī Brāhmaṇas. The Atharvavedī's are not admissible, because it is said, their profession being to destroy enemies, their presence would be inauspicious.

"The first thing to be done is to collect the moon-plant (Soma creeper) - *Sarcosterma Viminalis*, and the araṇi-wood

for kindling the sacred fire (*Bremna Spinosa*), and this must be done in a moonlight night, and from the tableland on the top of a mountain. The moon-plants must be plucked up from the roots, not cut down, and after being stripped of their leaves, the bare stems are to be laid on a cart drawn by two rams or the goats and by them to be brought to the house of the Yajamāna, the institutor of the sacrifice, for whose special benefit and at whose expense all the ceremonies are performed. The stems of the plants are now deposited in the hall of oblation. Although the caul of the ram must form the part of oblation, *I find nothing in the Veda about killing of the animal,* but I am told it is the practice to kill both of the rams.'' There is a *abhanga* of Tukaram where he refers to the muzzling of the ram, and the beating of it to death by the fists of the Brāhmaṇas. Stephenson gives the translation of these Marathi lines:

''Beat to death the ram you've muzzled,
And offer the Soma with Sacred song,''
So they say, but yet I'm puzzled
And half-suspect such worship;
For rites like these are at best but scurvy
That turn religion topsy-turvy.

Of course, the Vedic texts do not sanction such horrible oppressions.

Stevenson further writes:

''Should the animal during the above-mentioned operation utter the least sound, the omen is most inauspicious. I am told that after flaying the ram, and separating the caul, the flesh is cut into small pieces and cooked, being made into meat-balls with flour. One Brāhmaṇa informant told me that they swallow these balls whole; another that they simply apply them to the tip of their tongue.'' Of course, Svami Dayānanda stood alone in opposing such oppressive heinous practices in the name of religion.

Stephenson further describes the Soma-sacrifice; ''The moon-plant stalks when brought into the hall of oblation, are bruised by the Brāhmaṇas with stones, and then put between two planks of wood, that they may be thoroughly squeezed and the juice expressed. The stalks, with their expressed juice,

are then placed over a strainer made of goat's hair, sprinkled with water, and squeezed by the fingers of officiating Brāhmaṇas, one or two of which must be adorned with flat gold rings. The juice mixed with water, now makes its way through the strainer, and drops into the *Droṇa-kalaśa,* the receiving vessel placed below, and situated at that part of the Yajnavedi, called the *Yoni* or womb - a name I conjecture, given sometimes to the vessel itself. Though properly belonging to the place where it rests. The juice, already diluted with water, is in the Droṇa Kalaśa, further mixed with barley, clarified butter and the flour of a grain called by the Marathas *wari,* the Sanskrit names of which are nīvāra and *tṛṇa-dhānya.* It is now allowed to ferment till a spirit is formed, after which it is drawn off for oblations to the gods in a scoop called *Sruc* (स्रुच्), and in the laddle called *Camasa* (चमस) for consumption by the officiating Brāhmaṇas. The vessel, the scoop and ladle are all made of the wood of Catechu-tree (*Mimosa Catechu* . Nine days are mentioned in the *Bhāṣya* as required for the purificatory rites; but how many precede, and how many follow, I do not know. There are three oblations offered daily; one early in the morning (प्रातःसवन), one at noon (माध्यन्दिन सवन) and one at night or in the evening (तृतीय सवन)[1]. The Soma when properly prepared, is a powerful spirit, it is said in this Veda to have intoxicated "Śukra, the Guru (preceptor) of the Daityas - to have made even Indra's face turn all awry while he was drinking it, and by its exhilarating principle, to have furnished him with that might, without which he could not have subdued the enemies of the gods."

Seven classes of Priests at the Soma Yāga - Six priests and seventh the Yajamana, constitute the participants in the Soma sacrifice: *Hotā,* who chants the hymns of the Ṛk; *Udgātā,* who sings the verses of the Sāma; Potā, who prepared the materials for oblations; *Neṣṭa* or *Kartā,* who pours the Soma, clarified butters, etc. into the sacred fire; the

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1. प्रातः सावे धिया वसो (Rv. I.28.1), माध्यन्दिने सवने जातवेदः (1.28.5.); also प्रातः सावे, माध्यन्दिनस्य सवनस्यु तृतीयेधानाः सवने (1.52.4;5).

Brahmā or Upadṛṣṭā, who superintends, and directs all the ceremonies; the *Rakṣa,* who with a *vajra* or club of palāśa wood, whose head is studded with spikes, stands at the door to ward off improper visitants. These with the Yajamāna, or institutor of the sacrifice, form the seven classes of priests at Somayāga.''[2]

Sacred Fire

Stevenson further writes about the sacred fire as follows:

''The sacred fire ought always to be kept burning in a Brāhmaṇa's house. The stricter sort accordingly always keep one fire burning, and some who are rich maintain three. The fire kept alive by all rigid Brāhmaṇas is called the *Garhapati* (गार्हपति) or household guardian. It is fed with *palāśa* wood (Butea frondosa), and no other should be used. Twenty-one pieces, each a cubit long are directed to be got ready against a sacrifice. At the commencement of the Soma-yāga, fire is transferred from the Gārhapati (rather *Gārhapatya,* गार्हपत्य) to the Dakṣina Agni (दक्षिणाग्नि) or the ''Southern fire'', and to the Āhavaniya (आहवनीय) or ''oblation receiving fire'', which is the most easterly of the three. Fire from heaven, obtained either from the lightning or from the Sun, though by what process is not said, should also be added; and fire procured from the *araṇi-wood* is to be joined to the other two; so that there are three different kinds of fire in each Kuṇḍa or the fire-place. The process by which fire is obtained from wood is called *churning* (*agni-manthana,* अग्निमन्थन), as it resembles that by which butter in India is separated from milk. The New Hollanders obtain fire from wood by a similar process. It consists in drilling one place of araṇi-wood into another by putting a string tied to it with a jerk with the one hand, while the other is slackened and so on alternately till the wood takes

2. There are four priests: the adhvaryau, the hotṛ, the brāhmaṇ and agnīdhra, besides the sacrificer (yajamāna); the yajamāna brings the fire from the ḡarhapatya to the ahavanīya, the adhvaryu murmus the verse (Mānava Śr. Sū I.1.1.9-12).

fire. The fire is received on cotton or flax held in the hand of an assistant Brāhmaṇa''.

Stevenson gives a first hand account of what he saw in the Soma-yāga in our Mahārāṣṭra State one hundred years back. What he saw, was not traditionally authoritative. Only a few remnants are left of what was practised over one thousand years back; even that tradition was a modulated polluted form of the Vedic Age. The Soma-yāgas were rare in our Nineteenth Century, for, Stevenson writes, ''Since the English occupation of the Maratha country, the Soma-yāga has been three times performed within its boundaries; once at Nasik, once at Pune, and once at Sattara.''

The Vedic Gods

Stevenson speaks of the Vedic gods. Indra occupies the highest position; Viṣṇu, the younger brother of Indra, an inferior one; Agni, the god of fire; Indra, again the personified firmament; Mitra the Sun; Vāyu the Wind; the Sun has several names: Viṣṇu, Varuṇa, Pūṣan; Āditya etc; Varuṇa, god of oceans, Yama, the god of infernal regions; the Aśvinau (the twins), the Beta and Gamma Arietis (the twin constellations); Aditi, Sarasvatī and Anumatī or Yamuna. (Iḍā, Bhārati, and Sarasvatī also.), the female divinities (perhaps Yamuna — Aṁśumatī); the *Āpaḥ* or waters (feminine used in plural); the wife and sisters of Agni; the Ṛbhu or defied Brāhmaṇas; Garuḍa (or Suparṇa-Garutmān) or the deified eagle; and others.

The Style of the Sāmaveda

Stevenson in his Preface has made a few significant remarks: ''The style of the Veda is very antiquated, compared with that of the Purāṇas and Śāstras, and even the Upaniṣads, though these last are called a part of the Vedas. The style of the Chāndogya Upaniṣad, though that work be said to belong to the Sāmaveda, is as different from that of the Saṁhitā, as the style of Chaucer is from that of Pope. In a word, a very slight inspection shows the two treatises *to belong to quite different eras of the*

language. I have, while making the translation, collected above two thousand words, many of them of frequent occurrence, which are quite distinguished by their uncommon inflexious, or not to be found even in Wilson's Second edition of his *Sanscrit Dictionary* – a very comprehensive digest, it will be admitted, of words current in the usual dialect of the language."

The Use of the Ṛk in the Sāmaveda

For the Western World, it appears that Stevenson is the first person who found that most of the verses of the Sāmaveda occur in the Ṛgveda. The names of the Ṛṣis are also common. Of course, Stevenson is wrong when he regards these *Ṛṣis* (whose names are associated, with the mantras) as the authors of the verses. "The commentator (Sāyaṇa) for about two-thirds of the First Part (the *Purvārcika*) mentions the author (the Ṛṣi). I have searched in the Ṛks for all the verses ascribed to Madhuchandas, getā, and Śunaḥśepa, and found the whole...."

CONCORDANCE OF ṚK AND SĀMA

Of course, Griffith's translation (1963 print). The Chowkhambā Sanskrit Series, Varanasi, gives a complete list of the concordance of the Ṛk and the Sāma verses, and the following 78 verses not found in the Ṛgveda:

Serial No		Pūrvāreika Serial No.		Serial No	
10	1.1.1.10	231	3.1.4.9	435	5.1.5.9
63	1.2.2.1	288	3.2.5.6	437	5.2.1.1
82	1.2.4.2	294	4.1.1.2	438	5.2.1.2
90	1.2.4.10	298	4.1.1.6	441	5.2.1.5
92	1.2.5.2	299	4.1.1.7	442	5.2.1.6
93	1.2.5.3	305	4.1.2.3	444	5.2.1.8
154	2.2.1.10	321	4.1.3.9	445	5.2.1.9
172	2.2.3.8	327	4.1.4.5	446	5.2.1.10
177	2.2.4.3	336	4.1.5.5	449	5.2.2.3
190	2.2.5.6	337	4.1.5.6	450	5.2.2.4
196	3.1.1.3	353	4.2.2.2	453	5.2.2.7

209	3.1.2.6	356	4.2.2.5	456	5.2.2.10
212	3.1.2.9	361	4.2.3.2	458	5.2.3.2
224	3.1.4.2	369	4.2.3.10	464	5.2.3.8
226	3.2.4.4	372	4.2.4.3		

Uttarācika

952	3.1.22.1	1769	9.1.2.2
953	3.1.22.2	1770	9.1.2.3
954	3.1.22.3	1825	9.2.4.1
1300	5.2.8.3	1828	9.2.7.1
1301	5.2.8.4	1829	9.2.7.2
1302	5.2.8.5	1830	9.2.7.3
1303	5.2.8.6	1831	9.2.8.1
1503	7.1.6.1	1832	9.2.8.2
1504	7.1.6.2	1833	9.2.8.3
1654	8.1.14.1	1843	9.2.12.1
1655	8.1.14.2	1844	9.2.12.2
1656	8.1.14.3	1845	9.2.12.3
1708	8.2.19.1	1860	9.3.4.3
1709	8.2.19.2	1864	9.3.6.1
1710	8.2.19.3	1865	9.3.6.2
1768	9.1.2.1	1869	9.3.7.3
		1871	9.3.8.2

VII
METRES AND PRAGATHA
Metres of the Sāmaveda Verses

We have given a detailed account of the Vedic Prosody in our introductions to the English Translation of the Ṛgveda and the Yajurveda on the basis of the *Chanda,* the Vedāṅga of Maharṣi piṅgala.

In the *Sāmaveda,* the metres used are: (Of course, their sub-classifications also):

First Saptaka

Gāyatri	–	Syllables 24
Uṣṇika	–	28
Anuṣṭup	–	32
Bṛhati	–	36
Paṅkti	–	40
Triṣṭup	–	44
Jagatī	–	48

1. *Gāyatrī* – It is usually of three pādas, in which syllables are divided as 8+8+8 = 24

In special cases the gāyatrī may be of one pāda, or two pādas, or of three pādas or of four or five even and then it is known as eka-padā, dvi-padā, tripadā, catuṣpadā or pañcapadā.

Nicṛd gāyatrī	: If one syllable less, 24 – 1=23
Bhūrik gāyatrī	: If one syllable excess, 24+1=25
Virāṭ gāyatrī	: If two syllables less, 24 – 2=22
Svarāt-gāyatrī	: If two syllables excess, 24+2=26

(This nomenclature is applicable to other metres also).

± 1 Bhūrik, nicṛd
± 2 Svarāḍ, virāḍ.

1. Pāda-nicṛt gāyatrī – Syllables 7+7+7=21
2. Atipāda-nicṛd – Syllables 6+8+7=21
3. Ati-nicṛt – Syllables 7+6+7=20
4. Hrasīyesī – Syllables 6+6+7=20
5. Vardhamāna – (a) Syllables 6+7+8=21
   – (b) Syllables 8+6+8=22
6. Pratiṣṭha – Syllables 8+7+6=21

7. Vārāhī	– Syllables 6+9+9=24
8. Nāgī	– Syllables 9+9+6=24 (reverse of vārāhī)
9. Yava-madhyā	– Syllables 7+10+7=24
10. Pipīlikā-madhyā	– Syllables 9+6+9=24
11. Uṣṇig-garbhā	– Syllables 6+7+11=24
12. Bhūrig-gāyatrī	– Syllables 8+10+7=25
13. Dvipād-virāṭ	– Syllables 11+11+11=33
14. Catuṣ-pāda	– Syllables 6+6+6+6=24
15. Pada-paṅkti	– Syllables (i) 5+5+5+5+5=25 Syllables (ii) 5+5+5+4+6=25 Syllables (iii) 5+5+5+5+6=26
16. Dvipadā virāt	(i) Syllables 12+12=24 (ii) Syllables 8+8=16
17. Dvipadā virāt	– Syllables 9+9=18
18. Ekapadā virāt	– Syllables 10 (भद्रं नो अपि वातय मनः Ṛv. X. 20.1)

2. *Uṣṇik* – It is a metre of 28 syllables, and follows Gāyatrī in the series of metres (24+4=28). A most popular variety of this uṣṇik is *Kakup* (ककुप्) with syllables 8+12+8=28.

युष्माकं एमा रथाँ अनु मुदे दधे मरुतो नीरदानवः ।
वृष्ठी द्यावो यतीरिव ॥ (Ṛv. V. 53.5)
(8+12+8)
सुदेवः समहासति सुवीरो नरोमरुतः स मर्त्यः ।
मं त्रायध्वे स्याम ते ॥ Ṛv. 5.53.15

The syllables are 8+11+7=26, and hence it is virāṭ-kakup.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि ।
युधेदापित्वमिच्छुस ॥ (Sāma, 1389)
(7+12+8=27, hence nicṛd-kakup).

In one of the pragāthas (1389-1390), in the Sāmaveda, it is paired with a bhūrik-bṛhatī (36+1=37) syllables.

न की रेवन्त ँ सख्याय बिन्दसे पीयन्ति ते सुराश्वः ।
यदा कृणोषि तदनु ँ समूहस्यादि त्पितेव हूयसे ॥
(18+19=37 syllables; bhūrik-bṛhatī).

Other varieties of uṣṇik

1. *Purā-uṣṇik,* पुर-उष्णिक् 12+8+8=28
2. *Paro-uṣṇik,* पुरो,ऽउष्णिक् 8+8+12=28
3. *Kakum-nyaṅkaśirā,* ककुम्न्यङ्कु शिरा, 11+12+4=27 syllables.
4. Tanuśira, तनुशिरा, 11+11+6=28
5. Pipīlikā-madhyā, पिपीलिका-मध्या, 11 + 6+11=28 syllables.
6. Catuṣpadā uṣṇik, चतुष्पादः उष्णिक्, 7 +7+7+7=28 syllables.
7. Anuṣṭub-garbhā, अनुष्टुब्-गर्भा, 5+8+8+8=29 syllables.

3. Anuṣṭup is a metre of 28 syllables very much popular in later Sanskrit verses: 8 +8+8+8 (the epic metre of Vālmīki). We give below in short the classification of the Vedic *anuṣṭups*.
   (i) Purastāj-jyotiḥ (a) of tripādas: Syllables 8+12+12=32
   (ii) Madhye-jyotih (pipīlikā-madhyā): Syllables 12+8+12=32
   (iii) Upariṣṭāj-jyotiḥ (Kṛti): Syllables 12+12+8=32
   (iv) Kāvirat: Syllables 9+12+9=30
   (v) Naṣṭa-rūpa: Syllables 9+10+13=32
   (vi) *Virāṭ* – (a) Syllables 10+10+10=30
   (b) Syllables 11+11+11=33
   (vii) Catuṣpāda anuṣṭup: Syllables 8+8+8+8=32
   (viii) Pādairanuṣṭup: Syllables 7+7+7+7=28
   (ix) Mahāpāda paṅkti: Syll. 5+5+5+5+5+6=31

We shall again give a special note on the Virāṭ metres in the Sāmaveda just as the Kakup is a very special class of uṣṇik, *Virāṭ* has its own importance among *anuṣṭups*.

4. Bṛhatī

The Bṛhatī metre itself has a large number of variations, and hence named differently. The Anuṣṭup metre is of 32 syllables, and in series, it is followed by Bṛhatī of 32+4=36 syllables – this when distributed in quarters means 9+9+9+9 syllables.

Sometimes, another bṛhatī is equally popular with syllables 10+10+8+8=36. We shall give a few more prominent bṛhatīs.

1. *Purastād-bṛhatī:* 12+8+8 +8=36
2. *Urobṛhatī.* the same as *skandhogrīvī* or *nyaṅkusārini:* 8+12+8+8=36
3. *Pathyā, siddhā (skandhogrīvī):* 8 +8+12+8 (reverse of urobṛhatī).
4. *Upariṣṭād bṛhatī* : 8+8+8+12=36
5. *Vistāra bṛhatī:* 8+10 +10+8=36
6. *Viṣamapadā bṛhatī* : 9+8+11+8=36
7. *Maha-bṛhatī, satobṛhatī or tripadā bṛhatī* : 12+12+12 = 36

5. *Paṅkti* – The paṅkti metre follows the bṛhatī, and has normally 36+4=40 syllables. Usually it is of *four* pādas (the word *paṅkti* means a grouping of five). We have the following varieties of the paṅkti metre:

(i) *Sataḥ-paṅkti* – Syllables 12+8+12+8=40. In literature we find its peculiar names –
Sataḥ-panktī: pisū, unīsū, jasū,
Bṛhatī-paṅkti: ṛkpra, ṛkṣa, vemācha
Siddha-paṅkti or Vistāra–paṅkti: unisū.
Siddha-vistāra-paṅkti: nisū.

(ii)	Āstāra-paṅkti – syllables	8+8+12+12=40
(iii)	Prastāra-paṅkti – Syllables	12+12+8+8=40
(iv)	Sanstāra–paṅkti – Syllables	12+8+8+12=40
(v)	Vistāra-paṅkti – Syllables	8+12+12+8=40
(vi)	Ārṣi-paṅkti – Syllables	12+12+10+10=44
(vii)	Virāṭ-paṅkti – (a) Syllables	10+10+10+10=40
	(b) Syllables	10+10+10=30
(viii)	Pathyā-paṅkti – Syllables	8 +8+8+8+8=40
(ix)	Pāda-paṅkti – Syllables	5+5 +5+5+5=40
(x)	Akṣara-paṅkti – Syllables	5+5+5+5=20
(xi)	Jagatī-paṅkti – Syllables	8+8 +8+8+8+8=48

6. *Triṣṭup* – It follows the paṅkti metre and has normally 44 syllables (11+11+11+11) in four pādas. We have several classes of triṣṭups, as given below:

(i)	Jagatī-triṣṭup: Syllables	12+12+11+11=46
		or 11+11+12+12=46
(ii)	Abhisāriṇī – Syllables	10 +10+12+12 =44

(iii) Virāṭ-sthāna – Syllables (a) 9 + 9 + 10 + 11 = 39
(b) 10 + 10 + 9 + 11 = 40
(c) 9 + 10 + 11 + 11 = 41
(iv) Virāḍ-rūpa – Syllables 11 + 11 + 11 + 8 = 41
(v) Purastāj-jyotiḥ (I) – Syllables 8 + 12 + 12 + 12 = 44
(vi) Madhya-jyotiḥ (I) – Syllables (a) 12 + 8 + 12 + 12 = 44
(b) 12 + 12 + 8 + 12 = 44
(vii) Upariṣṭāj-jyotiḥ (I) – Syllables 12 + 12 + 12 + 8 = 44
(viii) Purastāj-jyotiḥ – Syllables 8 + 11 + 11 + 11 = 41
(ix) Madhya-jyotiḥ (II) – Syllables (a) 11 + 8 + 11 + 11 = 41
(b) 11 + 11 + 8 + 11 = 41
(x) Upariṣṭaj-jyotiḥ (II) – Syllables 11 + 11 + 11 + 8 = 41
(xi) Purastāj-jyotiḥ (II) – Syllables 11 + 8 + 8 + 8 + 8 = 43
(xii) Madhya-jyotiḥ (III) – Syllables 8 + 8 + 11 + 8 + 8 = 43
(xiii) Upariṣṭāj-jyotiḥ (III) – Syllables 8 + 8 + 8 + 8 + 11 = 43
(xiv) Maha-bṛhatī or pañca-padā tristup – 12 + 8 + 8 + 8 + 8 = 44
(xv) Yava-madhyā triṣṭup – Syllables 8 + 8 + 12 + 8 + 8 = 44
(xvi) Panktyuttarā (virāṭ-pūrvạ) – Syllables 10 + 10 + 8 + 8 + 8 = 44
(xvii) Dvipadā-triṣṭup – Syllables 11 + 11 = 22

7. *Jagatī* – This metre of 48 verses follows the triṣṭup metre. It is the last metre of the First Saptaka. Normal Jagatī has 48 syllables arranged in four pādas : 12 + 12 + 12 + 12. The other classes of the Jagatī have been given below:

(i) Upajagatī – Syllables 12 + 12 + 11 + 11 = 46
(ii) Purastāj-jyotiḥ (I) – Syllables 8 + 12 + 12 + 12 = 44
(iii) Madhya-jyotiḥ (I) – Syllables a) 12 + 8 + 12 + 12 = 44
(b) 12 + 12 + 8 + 12 = 44
(iv) Upariṣṭāj-jyotiḥ (I) – Syllables 12 + 12 + 12 + 8 = 44
(v) Mahā-Satọ-bṛhati (pañca-padā jagatī) – Syllables 8 + 8 + 8 + 12 + 12 = 48
(3 padas of 8, 3 or 12 syllables arranged in any order).
(vi) Purastāj-jyotiḥ (II) – Syllables 12 + 8 + 8 + 8 + 8 = 44
(vii) Madhya-jyotiḥ (II) – Syllables 8 + 8 + 12 + 8 + 8 = 44
(viii) Upariṣṭāj-jyotiḥ (II) – Syllables 8 + 8 + 8 + 8 + 12 = 44
(ix) Satpadā-mahā-paṅkti – Syllables 8 + 8 + 8 + 8 + 8 + 8 = 48

(x) Mahā-paṅkti (II) – Syllables 8+8+7+6+10 +9=48
(xi) Vistāra-paṅkti (pravraddha-padā) –
Syllables 6+6+6+6+6+6+6+6 = 48
(xii) Dvipadā jagatī – Syllables 12+12=24

In the Purvāreika, the metres are not used in any regular order. For example, Gāyatri metre verses are followed, say in the Adhyaya V, by Triṣṭubh metre verses, and the Uṣṇik - Kakup metre (8 + 12+8) comes in the end.

In the *Uttarārcika,* in the Prātaḥ Savana verses, Gāyatrī, Bṛhatī and Triṣṭup metres have been used.

In the Ārbhave Pavamāna Stotra, Anuṣṭup and Jagatī metres have been used. (Ārbhava=pertaining to Ṛbhus).

In the Uktha Stotra, Uṣṇik metre has been used.

VIRĀṬ METRE IN SĀMAVEDA

It must be remembered that *Kakup* is special type of *Uṣṇik* metre, with 28 syllables arranged in three padās or caraṇas as 8 + 12 + 8.

Virāṭa is also a particular metre, as if with an independent status with 30 syllables arranged in three *caraṇas* (feet or pāda) of 10 syllables each. It belongs to the class of *anuṣṭup* (28 + 2) i.e. virāḍ-anuṣṭup.

The word *virāṭ* is confusing. It is used in three connotations:

(i) a metre in which 30 syllables are arranged as 10 + 10 + 10 in three pādas.
(ii) also the metre which has the distribution as 11 + 11 + 11 in three pādas.
(iii) also any metre in which we have two syllables less than the prescribed one. Thus *virāṭ* – gāyatrī with 24 - 2 syllables, virāṭ paṅkti with 40 - 2 syllables.

We give a few typical *virāṭ* metres (10 + 10 + 10) below:

(i) पिबा सोममिन्द्र मदन्तु त्वा (10)
यं ते सुषाव हर्यश्वाद्रिः (9)
सोतुबहिुभ्या॑ सुयतो नार्वा ।। (10) (927)

(ii) यस्ते मदो युज्यश्चारुरस्ति (10)
येन वृत्राणि हर्यश्व हँसि। (10)
सत्वामिन्द्र प्रभूवसो ममत्तु ।। (11) (928)

(iii) प्रवो महे महेवृधे भरध्वं (11)
प्रचेतसे प्र सुमति कृणुध्वम्। (11)
विशः पूर्वीः प्रचर चर्षणिप्राः। (11) (1793)
(Virāṭ of the second type : 11 + 11 + 11)

For other illustrations see Sāma 1794, 1795, 1798, 1799, 1800. In the Pūrvārcika, we have the tripāda virāṭ, 328 (11 + 11 + 11); 398 (10 + 9 + 10).

Fragments or Short verses in the Sāmaveda

762. उपो षु जातमप्तुरम् (cf. 487 and 1335)
763. उपास्मै गायता नरः (cf. 651)
773. पवते हर्यतो हरिः (cf.576)
774. प्रसुन्वाना यान्धसः (cf. 553, 1386)
1004. यदुदीरत आजयः (cf. 414)
1005. स्वादीरित्था विषूवतः (cf. 400) (cf. 400)
1113-1114-1115 प्रवोचेपि

(According to Sāyana, this constitutes only one rcā – it occurs in a hymn of one verse).

According to other authorities, it represents the fragments of three verses:

(i) प्र वः – from 446, प्रवइन्द्राय ०
(ii) अर्च – from 445, अर्चन्त्यर्कम् ०
(iii) उप – from 444, उपप्रक्षे ०

1237. अपघ्नन्पवसे मृधः (cf. 492)
1238. अभी नो वाजसातमम् (cf. 549)
1315. परि स्वानश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षण;
(द्विपदा विराट् – 10 + 10); for अक्षर पंक्ति – see a trica 1332-1333-1334 (10, 10, or 11 + 8).
1366. अनुहित्वासुत ँ सोम मदामसि (cf. 432)
1367. परिप्रधन्व (cf. 427)
1368. एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्या पीयूषः (cf. Ṛv. 1X.109.3)
1369. इन्द्रस्ते सोम सुतस्य देयात्क्रत्वे दक्षाय विश्वे च देवा (cf. Ṛv. 1X.109.2)
(1368, 1369 – द्विपदा विराट्)
1463. सोमाना ँ स्वरणम् (cf. 139)
1464. अग्न आयु ँ षिपवसे (cf. 627, 1518)
1465. ता नः शक्तं पार्थिवस्य (cf. 1145)
1517. प्र दैवोदासो अग्निः (cf. 51)
1518. अग्न आयू ँ षि पवसे (cf. 627, 1464)
1694. इन्द्राग्नी अपसस्परि (cf. 1577)

1695. इन्द्राग्नी तविषाणि वाम्	(cf. 1578)
1696. क ईं वेद सुते सचा	(cf. 297)
1703. प्र वामर्चन्त्यु क्थिनः	(cf. 1575)
1704. इन्द्राग्नी नवतिं पुरः	(cf. 1576)
1768. एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे।	(cf. 438) – Gāyatri fragment: 8 + 8
1769. त्वामिच्छवसस्पते यन्ति गिरो न संयतः।	(Gāyatri fragment 7 + 8, exclusively in the Sāmaveda).
1770. वि स्रुतयो यथा पथः	(cf. 453)
1771. आ त्वा रथं यथोतये	(cf. 354)

The Second Saptaka of Long Verses

Here is a list of the Second Saptaka of Metres onwards from Jagatī of 48 syllables:

1. Atijagatī – Syllables 52
2. Śakvarī – Syllables 56
3. Ati-Śakvarī – Syllables 60
4. Aṣṭi – Syllables 64
5. Atyaṣṭi – Syllables 68
6. Dhṛti – Syllables 72
7. Ati-dhṛti – Syllables 76

The Third Saptaka of Long Metres

1. Kṛti (Sindhu) – Syllables 80
2. Prakṛti (Salila) – Syllables 84
3. Ākṛti (Ambha) – Syllables 88
4. Vikṛti (Gagana) – Syllables 92
5. Samkṛti (Arṇava) – Syllables 96
6. Abhikṛti (Āpaḥ) – Syllables 100
7. Utkṛti (Samudra) – Syllables 104

In the Sāmaveda, we have a few illustrations of atijagatī (52), Śakvari (56), Aṣṭi (64) and Atyaṣṭi (68). We shall give their relevant details only.

Long verses in the Sāmaveda

Atijagatī in the Sāmaveda

Atijagatī is a metre of 52 syllables, and it is of five padas, in which the syllables are distributed as: 12 + 12 + 12 + 8 + 8 = 52

We give below an ati-jagtī which occurs in the Ṛgveda (VIII. 97.13), in the Atharvaveda (XX. 55.1), and in the Sāmaveda (No. 460):

तमिन्द्रं जोहवीमि मघवान मुग्रं (13)
सत्रा दधानम प्रतिष्कृतँ श्रवँसि सूरि (15)
मँ हिष्ठो गीर्भिरा च यज्ञियो (10)
ववर्त्त राये नो विश्वा (8)
सुपथा कृणोतु वज्री (8) (54 syllables)

The Rv. VIII. 97.7, does not give सूरि in the second line, and hence we have 52 syllables only. (for श्रवांसि सूरि, the Ṛg. gives शवींसि).

In the Sāma-veda, this *atijagati* is preceded by another one (458).

अयँ सहस्र मानवो दृशः (10)
कवीनां मति ज्यों ति र्विधर्म (10)
ब्रध्नः सध्रीचीरुषसः (8)
समैरयदरेपसः सचेतसः (12)
स्वसरे मन्युमन्तश्चिता गोः (10) (50 syllables)

Another one from the Sāmaveda and the Ṛgveda is the follwoing:

प्र वो महे मतयो यन्तु विष्णवे (12)
मरुत्वते गिरिजा एवयामरुत्। (12)
प्रशर्द्धाय प्रयज्यवे सुखादेये (12)
तवसेमन्द दिष्टये (8)
धुनिव्रताय शवसे (8) (Total 52)
(Rv. V. 87.1; Sāma 462).

Saḳvari– This follows the atijagatī metre in the series, and thus have 56 syllables. These syllables are supposed to distribute themselves among 7 pādas, each pāda with 8 syllables – 8 + 8 + 8 + 8 + 8 + 8 + 8 + 56.

(i) In Ṛgveda, X.133.1, we have a Śakvarī (also in Sāma, 1801):

प्रो ष्वस्मै पुरोरथमि (8)
न्द्राय शूषमर्चत। (7)
अभी के चिदु लोककृत् (8)
सङ्गे समत्सु वृत्रहा (8)
अस्माकं बोधिचोदिता (8)
नभन्तामन्यकेषां (7)

ज्याका अधि धन्वसु (7)

(Total number of syllables = 53)

(ii) Another illustration (Rv. X. 133.2; Sāma 1802) is as follows:

त्वँ सिन्धूँ रवासृजो (7)
न्धाराचो अहन्नहिम् (7)
अशत्रुरिन्द्र जज्ञिषे (8)
विश्वे पुष्यसि वार्यम् (7)
तं त्वा परि ष्वजामहे (8)
नभन्ता मन्यकेषां (7)
ज्याका अधि धन्वसु (7)

(Total number of syllables = 51)

(iii) Another Śakvarī is of 53 syllables:

विषु विश्वा अरातयो (8)
र्यो नशन्त नो धियः । (7)
अस्तासि शत्रवे वध (8)
यो न इन्द्र जिघांसति । (8)
या ते रातिर्द्दिर्वसु (8)
नभन्ता मन्य केषां (7)
ज्याना अधि धन्वसु (7)

(Ṛv. X.133.3; Sāma 1803)

(Total number of syllables = 53)

Aṣṭi in the Sāmaveda – The 64 syllables of this metre are distributed over five pādas: 16 + 16 + = 6 + 8 + 8. We shall illustrate it with the following verse which occurs in the Ṛgveda, II. 21.1, and in the Sāma 457.

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस- (16)
तृम्पत्सोममपिबद् विष्णुना सुतं यथावशम् (16)
स ईं ममाद महि कर्म कर्त्तवे महामुरुं (16)
सैनं सश्चद्देवो देवं (8)
सत्य इन्दुः सत्यमिन्द्रम् (8)

(Total number of syllables = 64)

The other aṣṭi verses are:
Sāma: 459 or 1486 (Cf. Rv. I. 130.1); 464; 466 (Cf. Ṛv. II. 22.4)

Atyaṣṭi in the Sāmaveda – The 68 syllables of this metre are distributed over seven pādas as 12 + 12 + 8 + 8 + 8 + 12 + 8. We give an illustration (Sāma 461, Rv. I. 139.1).

अस्तु श्रौषट् पुरोअग्निं धिया दध (12)

आ नु त्यच्छर्द्धो दिव्यं वृणीमह (11)
इन्द्रवायू वृणीमहे । (8)
यद्ध क्राणा विवस्वते (8)
नाभा सन्दाय नव्यसे । (8)
अध प्र नूनमुप यन्ति धीतयो (12)
देवाँ अच्छा न धीतयः (8)

For other atyaṣṭis, see Sāma; 463 (the same as 1590; Cf. Ṛv. IX. 111.1); 465 (the same as 1813; Cf. Ṛv. I.127.1)

PRAGHTHA IN GENERAL

In the Sāmaveda, as in the Ṛgveda, we have sometimes two verses occurring together but they are recited *in pairs*. These pairs are called as *pragāthas*. While forming these pairs, any two metres may be taken.

The word *pragātha* is derived as pra + √gai, प्र+गै, meaning to begin to sing, to extol. From the traditions of the Ṛgveda, the word has been in use for the combination of a *Bṛhatī* or Kakubh metres with a sato-bṛhatī so as to form a triplet. For the alusion of Prāgatha Kaṇva Ṛṣi, see Ṛv. Maṇdala VIII. (Pragātha Ghauraḥ Kāṇva vā). The maṇḍala is full of Bṛhatīs.

We shall give here a few notable pragāthas from the Ṛgveda.

(a) If Bṛhati forms the main metre of emphasis, the pragāthas belonging to this group are known as the *Bārhata pragātha.*

Example: Ṛv. I. 84. 19-20; also I.36. 1-2.

(b) If the main metre of attention is kakup, the pragatha is known as Kakubha pragātha.

Example: Ṛv. VIII. 19.1-2.

(c) If the main metre is *anuṣṭup,* the pragāthas derived are known as Ānustubha pragātha. This one has *3. verses.*

Example: Ṛv. VIII. 68.1-3.

(d) From mahābṛhati (12 + 12 + 12 = 36), also known as the Satobṛhatī, we have *māhā-bārhata* (महाबर्हित प्रगाथ)

Example: Ṛv. VI.48. 7-8.

(e) From *Viparīta* (a class of paṅkti = 8 + 12 + 8 + 12 = 40 syllables). We have a Viparītānta pragātha (विपरीतान्त प्रगाथ).

Example: Ṛv. VIII.46. 11-12.

(f) From Uṣṇik (28 syllables) as the main, we have *Auṣṇiha* pragātha (औष्णिह प्रगाथ).
Example: Ṛv. Vlll. 19. 34-35.

(g) From Gāyatrī (26 syllables) and Bṛhatī metres, we have *Gāyatra-Bārhat* pragāthas (गायत्र-बार्हत प्रगाथ).
Example: Ṛv. VIII. 46. 6-7.

(h) From Gāyatrī (24 syllables) and Kakup (8 + 12 + 8 = 28 syllables), we have *Gāyatra-Kākubha pragātha* (गायत्र-काकुभ प्रगाथ).
Example : Ṛv. Vlll. 46. 4-5.

(i) From paṅkti (40 syllables) and Kakup (8 + 12 + 8 + 8 = 28 syllables, we have *Pāṅkta Kākubha pragātha* (पांक्त-काकुभ प्रगाथ).
Example: Ṛv. Vlll. 19. 36-37.

(j) From anuṣṭup followed by a jagatī, we have *anuṣṭup-pūrva jagatyanta pragātha* (अनुष्टुप-पूर्व जगत्यन्त प्रगाथ).
Example: Ṛv. Vlll. 46. 16-17.

(k) From dvipadā followed by a bṛhatī, we have *Dvipadā Purva–bṛhatyantara pragātha* (द्विपदा पूर्व बृहत्यन्तर प्रगाथ).
Example: Ṛv. Vlll. 46. 13-14.

(l) From kakup (8 + 12 + 8) and bṛhatī, we have *Kakubha-bārhata pragātha* (काकुभ-बार्हत प्रगाथ).
Example: Ṛv. V.53. 1-3.

(m) From anuṣṭup and uṣṇik, we have Ānuṣṭubha - Auṣniha pragatha. (आनुष्टभौष्णिह प्रगाथ)
Example: Ṛv. V. 53. 3-4.

(n) From bṛhati and anuṣṭup, we have *Bārhata ānuṣṭubha pragātha* (बार्हत - आनुष्टुभ प्रगाथ).
Example: Ṛv. Vlll. 30. 3-4.

(o) From anuṣṭup and paṅkti, we have the pair called Ānuṣṭubha-pāṅkta pragātha (आनुष्टुभ पांक्त प्रगाथ).
Example: Ṛv. Vlll. 31. 14-15.

(p) From kakup (8 + 12 + 8) and triṣṭup, we have the pair called *Kākubha–Traiṣṭubha pragātha* (काकुभ-त्रैष्टुभ प्रगाथ).
Example: Ṛv. Vlll. 22. ll-12.

(q) From anuṣṭup and triṣṭubh, we have a pair called *Ānuṣṭubha–traiṣṭubha pragātha* (आनुष्टुभ-त्रैष्टुभ प्रगाथ).
Example: Ṛv. Vlll. 9. 9-10.
(also one of anuṣṭup + mahā satomukha (triṣṭup).
Example: Ṛv. V. 86. 5-6.

(r) From bṛhatī and a triṣṭup, we have a pair called *Bārhata-traiṣṭubha pragātha* (बार्हत-त्रैष्टुभ प्रगाथ).
Example: Ṛv. Vlll. 10. 1-2.

(s) From triṣṭup and jagatī, we have a pair known as *Traiṣṭubha-jāgata* pragātha (त्रैष्टुभ-जागत प्रगाथ).
Example: Ṛv. Vlll. 100. 5-6.

(t) From jagatī and triṣṭup, we have a pair called jāgata-triuṣṭubttara pragātha (जागत-त्रिष्टुबुत्तर प्रगाथ), also named as *Triṣṭubuttara-jāgata prāgātha* (त्रिष्टुबुत्तर-जागत प्रगाथ).
Example: Ṛv.I. 51. 13-14.

(u) From triṣṭup and jagatī, we have a pair called *jagatyut-tara-traistubha pragātha* (जगत्युत्तर त्रैष्टुभ प्रगाथ).
Example: Ṛv. I. 51–15, paired with I.52.–l

Pragāthas in the Sāmaveda

The Word ''pragātha is used in the most general sense in the Sāmaveda. Every hymn (or Sūkta) in the Sāmaveda (particularly in the Uttarārcika, which consists of only two verses (i.e. which is a dvyṛca, द्वयृच) is a pragātha. In almost all cases, the first verse of this pair is repeated in the Purvārcika. In most of these pragāthas, the Bṛhati metre dominates, and hence they are known as *Bārhata pragāthas.*

Bārhata pragātha – The pairing of any two bṛhatīs or of a bṛhatī with any other metre gives a set of two verses, known as the Bārhata pragātha. The Uttarārcika hymns abound in such a pragātha. We give below that list:

685- 686; 687-688; 703-704; 749-750, 751-752; 753- 754, 767-768, 809-810, 811-812; 813-814; 862-863, 867- 868; 922-923; 933-934; 997-998; 1079-1080; 1155-1156; 1231-1232; 1233-1234; 1319-1320; 1321-1322; 1360-1361; 1362-1363; 1411-1412; 1421-1422; 1456-1457; 1492-1493; 1513-1514; 1544-1545; 1573-1574; 1579-1580; 1581-1582; 1583-1584; 1587-1588; 1607-1608; 1623-1624; 1637-1638; 1675-1676; 1677-1678; 1689-1690; 1691-1692; 1721-1722; 1723-1724; 1780-1781; 1788-1789; 1796-1797.

Uṣṇik or Kakup pragāthas in the Sāmaveda–

Here we give a list of the Kakup-uṣṇik pragāthas from the Sāmaveda:

675-676; 680-681, 692-693, 708-709, 938-939; 1011-1012, 1389-1390, 1394-1395; 1413-1414; 1559-1560; 1687-1688, 1822-1823.

In all of these cases, an uṣṇik (particularly a kakup) is paired with a bṛhati. The pragātha may be thus called *Kakub-uttarā bṛhatī* (ककुबुत्तरा बृहती).

Ānuṣṭuba-pragātha – We have one illustration of a tṛca-pragātha, in which an anuṣṭup is combined with two metres of gāyatrī; this pragātha is also known as the *Ānustubuttarā-gāyatrī* (697 - 698 - 699).

पुरोजिती वो अन्धसः सुताय मादयित्नवे।
अपश्वान ँ् श्रथिष्टन सखायो दीर्घ जिह्वम्॥

(8 + 8 + 8 + 7 + 31 – निचृद-अनुष्टुभ्, nicṛd anuṣṭubh) (545, 697; Ṛv; IX 101.1)

यो धारया पावकया परिप्रस्यन्दते सुतः।
इन्दुरश्वो न कृत्व्यः॥

(8 + 8 + 7 = 23), nicṛd gāyatrī (Sāma 698; Ṛv. IX. 101.2)

तं दुरोषमभी नरः सोमं विश्वाच्या धिया।
यज्ञाय सन्त्वद्रयः॥

(8 + 7 + 7 = 22, virat, gāyatrī) (Sāma 699, Ṛv. IX. 101.3)

These three Sāman verses combined to form a tṛca, and a pragātha, which may be named as Ānuṣṭubha-gāyatra pragātha).

Such a pragatha may be called also अनुष्टम्मुखः प्रगाथ; (= अनुष्टुप् + गायत्र्यौ)

Another such pragātha (one anuṣṭup, followed by two gāyatrīs) occurs in the Ṛgveda (VIII. 68.1, 2–3)

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि।
तु वि कूर्मि सृतीषहमिन्द्र शविष्ठ सत्पते॥

(8 + 8 + 8 + 8 = 32, anuṣṭup)

तुविशुष्म तुविक्रतो शचीवो विश्व या मते।
आ पप्राथ महित्वना॥

(8 + 8 + 8 = 24, gāyatri) (Ṛv. VIII. 68.2)

यस्य ते महिना महः परि ज्मायन्त मीयतुः ।
हस्ता वज्रं हिरण्ययम् ॥ (8 + 8 + 8 = 24, gāyatrī) (Ṛv. VIII .68.3)

These three combined together constitute an *anuṣṭum-mukhaḥ pragātah* (अनुष्टुम् + गायत्र्यौ).

VIII

ACCENT NOTATIONS IN THE SĀMAVEDA

In all the Vedic Saṁhitās, all the syllables (i.e. all the vowels) are accented: these accents are usually known as the *udātta*, *anudātta* and the *svarita*. In the Ṛg and Yajuḥ, the *anudātta* syllable is designated with a small horizontal line, placed under and the *svarita* is indicated by a vertical stroke placed above the syllable.

In the Sāmaveda of the *Kauthuma* Śākhā, (i) the *udātta* is indicated by the Nāgarī numeral one (१) placed at the top of the syllable, (ii) *svarita* is indicated by the Nāgarī numeral two (२) placed at the top of the syllable, and (iii) the *anudātta* is indicated by the Nāgarī numeral three (३), also placed at the top.

Of course, these horizontal or vertical strokes or the corresponding numerals in the Sāmaveda, have no relation whatsoever with recitations or the music of the verses.

The syllables, at the top of which no numeral (1,2 or 3) is placed, their *svara* is regarded as *pracaya* (प्रचय).

Again, the *last udātta* of a verse is also designated by the Nāgarī numeral 2, placed at the top of the syllable.

At the top of certain syllables, are given the Nāgarī alphabets र,(ra), क (ka), and उ (u) also. Their explanation is:

Rule I – If two udāttas occur in sequence, then the first udātta is indicated by the numeral one (१), the second udātta is not given any notation, but the svarita that follows this second udātta is indicated by the Nāgarī (२ र).

Rule II – If first an anudātta then followed by a svarita, this svarita is accented as २र, but the anudātta which preceded it is accented by Nāgarī (३ क).

Rule III – Again if an anudātta occurs after the two udāttas in sequence, then the first udātta is accented by Nāgarī (2 उ), whereas the second udātta would go unaccented.

Example:

1. अग्न आ याहि वीतये गृणानो हव्यदातये।

अग्न आ याहि वीतये गृणानो हव्य दातये।

(Ṛv. VI. 16.10)
(Sāma 1)

Normally numeral one (१) indicates the udātta.
numeral two (२) indicates the svarita
numeral three (३) indicates the anudātta.
In the above verse, we have
(a) Udātta – आ, त, य
(b) Anudātta – ग्न, वी, णा, ह
(c) Svarita – अ, या, ये, नो, दा
(d) Pracaya – हि, गृ, त, ये

The Ṛgveda notation is also given for comparison.

2. शं नो दे वी र भि ष्ट ये शंनो भवन्तु पी त ये।
शंनो देवीरभिष्टय आपो भवन्तु पीतये। (Sāma, 33)
In both the texts we find the accents as follows:
(Ṛv. X. 9.4)

(a) udātta – शं, भि, शं and त (before a svarita)
(b) Anudātta – दे, र, य (or ये) and पी
(c) Svarita – नो, वी, ष्ट, नो and ये
(d) Pracaya – (unaccented) – भवन्तु

3. अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम्।
(Ṛv. I. 1.1)
अग्निमीडे पुरो हि तं यज्ञस्य देवमृत्विजम्।
(Sāma 605)

In both the texts, we have:
(a) udātta – ग्नि, रो, ज्ञ, and त्वि
(preceding a svarita or notated by numeral १)
(b) Anudātta – अ, पु, य, दे, मृ
(indicated by the horizontal line below the syllable or notated by numeral ३).
(c) Svarita – मी, हि, स्य, व and ज
(indicated by a vertical strokes or notated by numeral 2)
(d) Pracaya – डे. तं

Examples of "2र"

4. निहोतासन्सि बर्हिषि (Sama 1)
निहोता सत्सि बर्हिषि (Ṛv. VI. 16.10)

Here we have –

(a) Udātta – नि and also हि of बर्हिषि, notated by numeral १
(b) Anudātta, ब, notated by the numeral ३
(c) Svarita – षि
(d) Pracaya – सत्सि
(e) Exception – हो of होता is also udātta following the first udātta in नि; this second udātta goes unnotated, but the svarita that follows this udātta is notated by र (hence ता of होता is notated by २ र).

5. पान्तमा वो अन्धस इन्दरमभि प्रगा यत। (Sāma 155)
पान्तमा वो अन्धस इन्द्रमभि प्र गायत। (Ṛv. VIII. 92.1)

(a) Udātta – आ, इ, भि
(b) Anudāta – त, वो, स, म
(c) Svarita – पा, मा, धा, द्र
(d) Pracaya – प्र and यत
(e) Exception – भि is udātta, and it is followed by प्र which is also udātta, and hence per our exceptional rule, the first udātta भि is only notated (by Nāgarī numeral १), but the second udātta goes unnotated, and the svarita that follows this udātta is indicated by Nāgarī २ र।

Example of ३क – This is valid when a svarita follows an anudātta. Such a svarita is indicated by the notation २र, but the following anudātta gets the notation ३क

6. या इन्द्र भुज आभ रः स्वर्वा असुरेभ्यः। (Sāma 254)
या इन्द्र भुज आभरः स्वर्वां असुरेभ्यः। (Ṛv. VIII. 97.1)

(a) Udātta – या, आ, अ
(b) Anudātta – द्र, ज, रः, वां
(c) Svarita – द्र, भु, भ, स्व, रे
(d) Pracaya – सु, भ्यः
(e) Exception – रः (of आभरः) is an anudātta, and if follows

a svarita (व of स्ववॉं), the svarita is accented as 2र, and the preceding anudātta is accented as ३क.

7. २३ १ ३२ ३२ ३११ ३कर२ अ्रप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।

(Sāma 105)

अ्रपत्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम्।

(Ṛv. V1. 51. 13)

Udātta – त्यं, न
Anudātta – प, जि, रि, स्ते, (रा)
Svarita – श्र्र, नं, पुं, म (ध्य)
Pracaya – ग्ने, दु

Exception – We have in दुराध्यम्, an anudātta which is followed by a svarita ध्य then this svarita is accented as २ र (i.e. ध्य and the preceding anudādatta is accented as ३क (i.e. रा).

Examples of उ - If there are two udāttas, one immediately followed the other, and these udāttas are preceded by an anudātta, then the first udātta is accented as '२ उ', and the second udātta remains unaccented.

8. १ २ ३२उ ३१२ गावो वत्सं न धेनवः।

(Sāma 146)

गावो वत्सं न धेनवः।

(Ṛv. VI. 45.28)

Udātta – गा, न (of धेनवः)
Anudātta – व (वत्सं), धे
Svarita – वो (of गावो), व (of धेनवः)
Pracaya – None.

In the Sāma text, the anudātta व is followed by the two udāttas, सं and न, in sequence, then the first udātta is accented as '२उ' (त्सं), and the second udātta (न) is left unaccented. (The anudātta 'व' is accented as usual (व³).

9. ३ २उ ३ १ युक्ता वह्नी रथानाम्

(Sāma 149)

युक्ता वह्नी रथानाम्

(Ṛv. IX. 94.1)

Udātta – ता (of युक्ता)
Anudātta – यु, ह्नी

Svarita – था
Pracaya – ना (of रथानाम्)
Exception – The यु (anudātta) is followed by two udāttas in sequence, (क्ता and व) and thus the first udātta is accented as २३ (क्ता), and the second udātta is left unaccented (व is unaccented).

An example of २३, ३क and २र

10. अ्राहं गौरमन्वतं नाम त्वष्टुरपीच्यम्।

(Sāma 147)

अत्राह् गोरमन्वत् नाम् त्वष्टुरपी च्यम्

(Ṛv. I. 84.15)

Udātta – गो, त्व
Anudātta – ह, व, पी
Svarita – र, ना (of नाम), ष्टु, च्य
Pracaya – मन्व, र
Rule III – अत्राह – in this, अ, and भा are two udāttas followed by an anudātta ह, the first udātta is accented as (अ) and the second udātta (भा) remains unaccented. And thus, we have अ्राह

Rule II– For पीच्यम्।

पी is anudātta, it is followed by a svarita च्य; this is accented as च्य, but the anudātta that preceded, has been accented by Nāgarī ३क – and thus पीच्यम्

IX
SAMAN CHANTS AND MUSIC

Of course, most of the verses of the Sāmaveda are those which, with certain variations, are available in the Ṛgvedic texts. The anudātta, udātta and svarita svaras (notes) are also the same. These three svaras have no connection with music.

Those who are interested in the Sāman music of the traditional form are requested to learn it from the experts of this music. *Gandharva Śāstra* deals with the subject. A famous treatise of this subject goes with the name of Nārada, as conceptual non-historical person, and the treatise is known as the *Nāradīya Sikṣā* (नारदीय शिक्षा).

The present day Indian music is based on the octave concept, depending on *svaras* (notes, tones), seven in number in the series: "सा रे ग म प ध नि", i.e. षड्ज (सा, Ṣaḍja); ऋषभ (रे, ṛṣabha); गान्धार (ग, gāndhāra), मध्यम (m, madhyāma); पंचम (प, pañcama), धैवत (ध, dhaivata); and निषाद (नि, niṣāda).

षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा।
पच्चमो धैवतश्चैव निषादः सप्तमः स्वर॥

(Nāradīya, II. 5)

But in the Sāman music, Madhyama (the Svara of Veṇu or Reed) becomes the first svara, and is followed by Gandharva (2), then Ṛṣabha (3), then Ṣaḍja (4), Dhaivata (5), then Niṣāda (6) and finally Pañcama (7):

In the Sāman terminology, these seven svaras are known as: प्रथमः Prathama, (1)
द्वितीयः Dvitiya, (2)
तृतीयः Tṛtıya, (3)
चतुर्थः Caturtha (4)
मन्द्रः Mandra (5)
क्रुष्टः Kruṣṭa (6)
अतिस्वरः Atisvara (7)

Precaution – In the Sāman music no latter or Svara remains unpronunced: every letter, every svara should be fully pronounced.

An omission is regarded as serious fault – a sin and the yajamāna that does so is deprived of the triple benefits of life-span (आयु), progeny (पूजा) and riches in cattle (द्रविणं, पशवाः etc).

(Nāradīya. I.6)

Eight modifications of Sāma

Whenever a mantra, *ṛcā* or verse is to be set into music, the words are necessarily modified to some extent. This is known as *VIKARA* (a modification). (In the *Puṣpa Sūtra* or *Phulla Sūtra,* it is called BHĀVA, and these *bhāvas* are of eighteen kinds). In the Sāma-music, these modifications are prominently of eight types:

Modification	Type	Illustration
1. Vikara	One letter in the place of another letter	अग्ने — ओग्नायि
2. Viśleṣa	Breaking up of Sandhi	वीतये — वोइतोयारयि
3. Vikarṣaṇa	Prolongation	ये— याउयि
4. Abhyāsa	Repeatedly pronouncing	तोयारयि-तोयारयि
5. Virāma	Pause even in the middle of a term.	गृणानो हव्यदातये> गृणानोह। व्यदातये।
6. Stobha	Meaningless letter	औो होवा हाउ, हावु।
7. Āgama	More letters than in a mantra	वरेण्यम्> वरेणियोम् प्रचोदयात्> प्रचो592592
8. Lopa	Letters left unpronounced	हुम् 1, आ 2। दांयो औा ३ ४ ५

The *Stobha* स्तोभ modification is again of three types – (i) *Varnastobha* (वर्णस्तोभ, meaningless letter), (ii) *padastobha* (पदस्तोभ, meaningless term), and (iii)

Vākyastobha (वाक्यस्तोभ, meaningless phrase or sentence).

We are giving below the rendering of the first verse of the Sāmaveda, according to what is known as the *Parka* of Gotma (गोतमस्य पर्कम्). All the varieties of modifications are illustrated in this musical setting:

अग्न आ याहि वीतये गृणानो हव्यदातये।
नि होता सत्सि बर्हिषि।

(Sv. I. 1.1)

Gotama's setting in Saman Chant is as follows:
(गोतमस्य पर्कस):

ओ ग्नाई। आ या हि ऽ३ वो इतो या ऽ२ इ।
तो या ऽ२ इ। गृणानो ह। व्य दा तो या ऽ२इ।
तोया ऽ२ इ। ना हो ता सा ऽ२ ३। त्सा ऽ२ इ।
वा २३४ औ होवा। हो ऽ२ ३४ षी॥१॥

As a further illustration of the *Vikāras* or modifications, we shall cite here a few verses from *Mahānāmnī – Ārcika;*

(1) विदा मघवन् विदा गातुमनु शँ सिषो दिशः।
शिक्षा शचीनां पते पूर्वीणां पुरूवसो॥ (6641)
विदा म घ व न्वि दौः। गा तु मनुशँसिषः।
दा इशा ३ १ उवा २३। ई ३४ डा। ए २८।
शि क्षा श ची ना म्य ता इ। पूर्वी ण भ्पूरु २।
वसा ३१ उवा २३। ई ३४ डा।

(2) आभि ष्टमभिष्टिभिः स्वा३र्न्ना शुः।
प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इषे॥(642)
आ भिष्टमभा २३। ष्टिभिरा ३१ उवा २३।
ई ३ ४ डा। स्वर्नां शु 2:1 हो ३२ उवा २३।
ई ३ ४ डा। प्रा चे। त न प्रचे तया।

५ २ २ २र - १ १
इन्द्रा। द्युम्ना यन। २ इषाइ। इडा।

१
ईन्द्रा। २ र - १ १
द्युम्नाय ना २ इषाइ। अथा।

१ २ २ १र - १ १
इन्द्रा। द्युम्ना यना २ इषा इ। इडा।

Nomenclature of Sāmans

The Sāman literature is extensively rich, and as such it has been variously classified, and for each, a certain name is given. Of course, there is a certain basis of each name.

(1) Some of Sāmans are named on the basis of the metre or Chanda; e.g. the *Gāyatra Sāman* on the basis of the Gāyatrī metre. Bṛhat Sāman on the basis of Bṛhatī metre.

(2) On the name of the Ṛṣi who popularized that Sāman; e.g. Pauṣkala Sāman on the name of Puṣkala Ṛṣi; the *Raurava* Sāman on the name of Ṛṣi Ruru (रुरु); the *Vāmadevya* Sāman on the name of Vāmadeva Ṛṣi.

(3) Based on some specific word occuring in the verse; e.g. the *Vaiśvā-nara Sāman, based on the word Vaiśvā-nara* occuring in the verse:

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जात मग्निम्।
कवि ँ सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ।।

(4) So often, many of seers set a particular verse in a different tune and then the Sāmans are named differently after the name of the seers e.g. the verse:

अग्न आ याहि वीतये गृणानो हव्य दातये।
नि होता सत्सि बर्हिषि। (1)

has been set by Gotama Ṛṣi, and the Sāman by him is known as the Parka Sāma of Gotama (गोतमस्यपर्कम्); again Kaśyapa Ṛṣi set the Sāman on the basis of the Bṛhatī metre, and hence his Sāman is known as Bārhiṣa of Kaśyapa (कश्यपस्य बार्हिषम्).

Five Divisions of Sāmans (Bhakti Division)

It is so often that a particular verse is broken into several fragments; and the different priests take up separately the specified fragments for musical recitation, and still one fragment is then *recited together* by *all* the priests.

In such cases, a Sāman has five divisions*
(i) Prastāva (प्रस्ताव), (ii) Udgītha, (उद्गीथ), (iii) Pratihāra (प्रतिहार), (iv) Upadrava (उपद्रव), (v) Nidhana (निधन).

(a) *Prastāva* is the initial or introductory fragment of the verse; it is recited by the priest, who is called Prastotā (प्रस्तोतृ). He recites the Sāman with the initial sound *"him"* or *"hum"*.

(b) The Chief priest of the Sāman music is *Udgāṭā* (उद्गातृ) he recites his fragment, initiated by *Udgītha* (उद्गीथ), *OM* (ओ३म्).

(c) The *Pratihartā* means the one who joins the two. This fragment is recited by the *Pratiharṭa*. (प्रतिहर्त) Sometimes, this is fragmented further into two parts.

(d) Udgātṛ also sings the *upadrava* (उपद्रव) fragment.

(e) *Nidhana*, निधन, constitutes the last two fragments or OM (ओ३म्), which are recited by all the three together (i.e. by Prastotá, Udgātā, and Pratihartā).[1]

The *Pañcavidha Sūtra* further adds two more divisions (भक्ति) to the above five,[2]
(vi) Oṁkōra (ओङ्कार). (vii) Hiṅkāra (हिङ्कार)

It has been a usual practice, to go ahead with Sāman music with sounds "hiṅ" or "huṁ" –

साम्नि साम्नि हिङ्कुर्युः

And similarly, while reciting *udgītha, OM* (ȯnkāra) has to be pronounced with a prolonged sound.

In the *Chāndogya Upanīsad,* there is no mention of the *Upadrava* Bhakti; its place is taken by *Hinkāra* (हिङ्कार).[3]

"Let a man meditate on the five-fold Sāman as the five worlds. The *hiṅkāra* is the earth, the *prastāva* the fire, the udgītha the sky; the *pratihāra* the sun, the *nidhana* heaven; so in an ascending line."[3]

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* प्रस्तावोद्गीथ प्रतिहारोपद्रव निधनानि भक्तयः-
Pañcavidha Sūtra, I.1.

1. For Udgāta, Prastotā and Pratihartā, see Chāndogya Upaniṣad. (I. 10.9-11)
2. ओंकार हिङ्काराभ्यां साप्त्य विध्यम्
(Pañcavidha Sūtra)
3. लोकेषु पञ्चविधं सामोपासीत पृथिवी हिङ्कारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु।
(Chāndogya Up. II. 2.1)

The *Chāndogya Upaniṣad* (II. 2.7) draws the pentad analogy with the five-fold Sāmans thus:

Five fold Sāman	I (Ascen-ding)	II (Descen-ding)	III	IV	V	VI
Hiṅkara	Earth	Heaven	Āpah	Wind	Clounds gather	Spring
Prastāva	Fire	Sun	Clouds	Cloud has come	It rains	Summer
Udgītha	Sky	Sky	Rains	It rains	It flows (east-ward)	Rainy season
Pratihāra	Sun	Fire	East ward flow	It flashes (thunders)	It flows (west winds)	Autumn
Nidhana	Heaven	Earth	Sea	It stops	Sea	Winter

Fivefold Sāman	VII	VIII
Hiṅkāra	Goats	Small-Nose
Prastāva	Sheep	Speech-Tongue
Udgītha	Cows	Sight-Eye
Pratihāra	Horses	Hearing-Ear
Nidhana	Man	Thinking-Mind

Thus the Sāman is five-fold, and all the well known pañcakas have been used to extol it.

(Chāndogya Up. Prapāṭhaka II, Khaṇḍa II to Khaṇḍa VII)

But then the Sāman is seven-fold also: in that classification also, Nidhana is the last one.

Seven-fold Sāmans: *Chāndogya Up.* Prapāṭhaka II. Khaṇḍas 8-10

Sevenfold Sāman	Stomākṣara (syllables)	Time of Sun	Creatures	Syllables in the names (total 22 syllables)
Hiṅkāra	hun	before rising	animals	3, हिं + का + र
Prastāva	pra	when first risen	men	3, प्रस्+ ता + व
Adi (first, OM)	ā (OM)	at the Saṇgava time, when cows suckle their young	birds	2, आ + दि
Udgītha	ud	at noon	devas	3, उद् + गी + थ
Pratihāra	pr	after midday, and before after-noon	germs	4, प्र + ति + हा + र
Upadrava	up	after after-noon and before sunset	Wild animals	4, उ + प + द्र + व
Nidhana	ni	at the sunset	pitrs (fāthers)	3, नि + ध + न

Some prominent Sāmans in the Chāndogya

The Chāndogya Upaniṣd (Prapāṭhaka II, Khaṇḍa II) refers to several Sāmans named after the metres or the Ṛṣis.

Sāman (woven upon)	Hiṅkāra	Prastāva	Udgītha	Pratihāra	Nidhana
1. Gāyatra (five prāṇas)	Mind	speech	sight	hearing	breath
2. Rathantara (fire)	rubs firesticks	smoke rises	fire burns	glowing cloals	fire goes down

3. Vāmadeva (copulation)	one summons	makes request	lies together with woman	lies upon the woman	comes to finish. (skhalana)
4. Bṛhad (sun)	rising sun	risen sun	midday	afternoon	sunsets
5. Vairūpa (rain)	mists together spring	cloud formed summer	season rains	thunders and lightens	holds up winter
6. Vairāja (seasons)	spring	summer	rainy season	autumn	winter
7. Śakvarī (worlds)	earth	atmosphere	sky	cardinal regions	ocean
8. Revatī (animals)	goats	sheeps	cows	horses	men
9. Yajna-Yajñiya (members of body)	hair	skin	flesh	bone	marrow
10. Rājana (divinities)	agni (fire)	vayu (wind)	āditya (sun)	naksatra (stars)	candramas (moon)

The Upaniṣad describes these ten Samans, woven upon prāṇas, fire, copulation, sun, rain, seasons, worlds, animals, members of body divinities respectively.

Each Sāman refers to an injunction.

	Sāman	Injunction
1.	Gāyatri Sāman	One should be great minded.
2.	Rathantara Sāman	One should not take a sip and spit towards fire.
3.	Vāmadeva Sāman	One should never abstain from any woman.
4.	Bṛhad Sāman	One should not find fault with the sun, when it is hot.
5.	Vairūpa Sāman	One should not find fault with cloud when it rains.
6.	Vairāja Sāman	One should not find fault with Seasons.
7.	Śakvarī Sāman	One should not find fault with worlds.
8.	Revatī Sāman	One should not find fault with animals.
9.	Yajña-Yajnīya Sāman	One should not eat of marrow at all.
10.	Rājana Sāman	One should not find fault with Brāhmaṇas.

(*Chāndogya Up*. Prapāṭhaka II, Khaṇḍa 11-20)

Seven different modes of Singing:

The seven notes with associated devatās are:

1. Deep sounding note (animal-note)	(विनादिर्द)	Agni
2. Indefinite note	(अनिरुक्त)	Prajāpati
3. Definite note	(निरुक्त	Soma
4. Soft and Smooth	(मृदुश्लक्ष्ण)	Vāyu
5. Smooth and strong	(श्लक्ष्ण-बलवत्)	Indra
6. Heron-like	(क्रोञ्च)	Bṛhaspati
7. Dull	अपध्वान्त)	Varuṇa

(Chāndogya, II. 22)

Chant Liturgy and its four divisions

The entire *Chant* literature (musical settings) of the Sāman Saṃhitā is usually under four heads:

(i) *Veya,* वेय, also known as *grāmegeya* (ग्रामेगेय), it is chanted in public before an audiance.

(ii) *Āraṇya,* आरण्य

(iii) *Ūha,* ऊह

(iv) Ūhya, ऊह्य (mystic)

The other classification of these chants is as follows:

Chant (मान संहिता)

Unmodifed Chant प्रकृति गान		Modified Chant विकृति गान	
Rural Chanted in public (वेय, ग्रामेगेय)	Of Forest dwellers. (chanted in forests) आरण्य, अरणगेय)	Ūha ऊह chanted in public (ग्रामगेय)	Ūhya ऊहम chanted in forests (अरण्ये)

Veya or grāme-geya Chants

These Saman chants are played in public, and hence they are also known as grāme-geya (ग्राम = in city or village, in society, in public).

गेय = to be chanted, the chants. On the other hands, the Forest chants or the Aryaṇya chants (आरण्य or अरण्येगेय) are sung in solitude, not among masses; they are held very sacred, and

a little mistake in this chant may lead to serious calamity or disaster. Sāyaṇa usually calls the *veya or* grāme-geya chant as the *"Veda Sāman* (वेदसामन्or *Saṁhitā Sāman,* संहिता सामन्) and in his terminology the *Araṇya Chant* is *Chandas-Sāman* (छन्दस्समान्)।

सामवेदेऽपि संहिता छन्दोऽभिधाऽभूद् व्याख्याता व्याख्यास्तुत्तराभिधाम्।

(Sāyana in Sāmaveda: Introduction)

And thus, the Sāmaveda deals with Saṁhitā-Sāman and Chandas-Sāman both (gramegeya and araṇya-geya), publicly recited and the others recited in solitude.

Seven Parvas (portions) of the Sāman chants

The Sāman chants have seven sections or portions, called *parvas*:*

(i) Gāyatra, (ii) Āgneya, (iii) Aindra, (iv) Pavamāna, (v) Arka-Dvandva-vrata, (vi) Śukriya, and (vii) Mahānāmni

We shall try to give a brief account of all these seven parvas of the *Prakṛta Chant* (unmodified or natural chant).

(a) *Gāyatra chant* – The basis of this chant is the famous Gāyatri verse:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।

[Uttarārcika, Chapter XIII, Serial No. 1462,) *Uttar* VI. 3.10.1] This chant is displayed at the *Bahiṣpavamāna stotra, Ājyādi stotras, Brahma yajña,* at the *Upanayana* and *Upākarma.*

(b) *Āgneya Chant* – This is the second chant in its series, and its basis are verses of which the Devatā is Agni.

Even such mantras as have the sun as their *devatā* are also called Āgneya chants:

शंनो देवीरष्टये शंनो भवन्ति पीतये।
शंयोरभि स्रवन्तु नः॥

(Serial 33)

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* गायत्रं प्रथमं गानमाग्नेयं तु द्वितीयकम्।
तृतीयमैन्द्रं गानं स्यात् पावमानं चतुर्थकम्॥
अर्कद्वन्दव्रतं चेति त्रीणि पर्वाणि पञ्चमम्।
षष्ठं च शुक्रियं गानं महानाम्नी च सप्तमम्।
एतानि सामगानानि प्रकृतेः कथितानिवै॥

[Devīḥ (āpaḥ] is the devatā here in this verse.] And yet the verse is in the Āgneya Parva of the Pūrvāricka.

(c) *Aindra Chant* – usually the basic verses are those which are dedicated to Indra; however, the concluding devatas may be uṣā, Viśvedevāh, or Dyāvā–Prithivī also.

In the *Aindra chant,* we may have verses sometimes of several metres like Bṛhatī, Triṣṭup or Anuṣṭup, and in such cases, the Aindra chant gets known by several names: (i) eka-Sāmī, (ii) Bahu-Sāmī, (iii) Barhata, (iv) Traiṣṭubha (v) Anuṣṭubha, and (vi) Indra-puccha.

(d) *Pavamāna Chant* – This constitutes the fourth in the series; its basic devatā is Pavamāna Soma. The verses are usually addressed to *Soma.*

(e) *Arka-Dvandva-Vrata Parva Chant* – The first parva of this chant is Arka, which uses 9 verses of the Khaṇḍa I of the *Āranya Kāṇda.*

The second one is the *Dvandva* Parva, which uses 7 verses of the Khaṇḍa II of the Āraṇya "Kāṇḍa".

(f) *Śukriya Parva Chant* – This is fifth chant of the series. It is based on 14 verses of the fifth Khaṇḍa of the Āraṇya Kāṇḍa.

(g) *Mahānamni Parva Chant* – This is the seventh one in the series; the Mahānāmni verses are its basic verses. Since, the chant has 10 verses of the Śakvarī metre, it is also known as "*Śākvara Sāman.*"

The *Pariśista* of Āraṇya Chant recognizes two more Sāmans: Udvayame, उद्वयामे, and Bhāruṇḍa, भारुण्ड. The *Udvayame* Sāman is chanted on the basis of the verse occuring in the *Chhāndogya Upaniṣad* (III. 17.7). though not in the *Sāmaveda:*

उद्वयन्तमसस्परि ज्योतिः पश्यन्ति उत्तरम्।
[स्वः पश्यन्त उत्तरंख देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्
[ज्योतिरुत्तमम्ख. (Ṛg. I. 50.10 also)

"Perceiving above the darkness (of ignorance) the higher light (in the Sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, the highest light. (See its elucidation in Ch. Up. III. 14.2 also).

The Ṛgvedic reading of this verse I.50.10 is close to this reading, and yet a little variant from the reading of the

Yajurveda. The Vedic tradition, thus, recognizes the Udvayame Sāman and Bhārunda Sāman also as the part of the *Prakṛti-Sāmans* (unmodified).

We shall tabulate here the number of Sāmans of *Prakṛta Sāmans* (unmodified) of *Veya* (Gramegeya) and also of *Āraṇya* types.

VEYA or	GRAME-GEYA (Public)	Āraṇya (Of Solitude)	
Name of the Parva	No. of Sāmans	Name of the Parva	No. of Sāmans
1. Gāyatra	1	5. Arka	89
		Dvandva	77
		Vrata	84
2. Āgneya	180	6. Śukriya	40
3. Aindra	633	7. Mahānāmnī	4
4. Pavamāna	384	Udvayāme	1
		Bhāruṇḍa	1
Total	1198		296
		Grand Total:	1494

The Aindra Pārva (of 633 Samans) is elaborated thus:

Bahusāmi	132
Ekasāmi	64
Bārhata	150
Traiṣṭubha	49
Ānuṣṭubha	76
Indrapuccha	162
Total	633

Our readers are requested to refer to the *Veya Gāna Saṁhitā,* in two parts: (i) the Grāmegeya Gāna, and (ii) the

Āraṇa Gāna published by Sripada Damodar Satavalekar, Svadhyaya Mandala, Aundh, Satara, and edited by Pandit R. Narayana Svami Dikshit, 1942. In part I of the Book: The *Veya-Gāna-Saṁhitā* are given 1198 Sāmans, and in Part II; The *Āraṇya Gāna Saṁhitā* are given 296 Samans.

In order to get the total number of Sāman chants, we should add to these figures the number of ūha chants 936, and the number of ūhya chants 209. Then we have the grand total:

Grāma-geya 1198 + Āranya 296 + Ūha 936 + Ūhya 209 = 2639.

The Seven Parvas of the Soma Sacrifice

Since the Sāman Chants are used in the Sama-yāgas (Some Sacrifice), we shall give only a brief reference here.

1. Daśarātra,
2. Samvatsara,
3. Ekāha,
4. Ahīna,
5. Satra,
6. Prāyaścitta,
7. Kṣudra,

1. *Daśarātra* – The parva is related to *Gavāmayana,* गवामयन a ceremony. It is a part of the *Dvādaśāha* (द्वादशाह) a ceremony of 12 days. The first day of this 12 day ceremony is known as *Prāyanīya* (प्रायणीय) and the ritual is based on 23 sūktas of the First Adhyāya of the Uttarācika and 15 Sūktas of the second Adhyāya (total 38 Sūktas).

The 12th day of the ceremony is known as *Udayanīya,* (उदयनीय), and it is conducted on the same lines as the *Prāyaṇiya,* using the same 38 suktas.

Between the Prāyaṇīya and the Udayanīya, we are left with ten days for the *Daśarātra Parva* (दशरात्र पर्व).

This yāga of ten days includes the first six days of pṛṣṭha-ṣaḍaha (पृष्ठषडह), next three days of chandoma (छन्दोम) and the last one day of avivākya (अविवाक्य))

(i) In *pṛṣṭha- ṣaḍaha*– the six pṛṣṭha-stotras are chanted çonsequently in six stomas:

Day	Stoma	Stotra
First	Trivṛt (3)	Rathantara
Second	Pañcadaśa (15)	Bṛhat

Third	Saptadaśa (17)	Vairūa
Fourth	Ekaviṁśa (21)	Vairāja
Fifth	Tri-ṇava (27) (Saptaviṁśa)	Śakvara
Sixth	Trayastriṁśa (33)	Raivata

In the Pṛṣṭha-ṣaḍaha, the Sūktas associated are from the Uttarārcika. Adhyāya II, Sūkta 16 to the end of the Adhyāya VII.

(ii) The next three days are of *Chandoma* which are thus assigned:

Day	Stoma
(i) Seventh	Caturviṁśa (24)
(ii) Eighth	Catuścatvāriṁśa (44)
(iii) Ninth	Aṣṭacatvāriṁśa(48)

The Sūktas associated are of Uttarārcika, Adhyāya VIII to X.

(iii) *The avivākya* lasts for one day, which is the tenth day of the Daśarātra. This day is associated with *Bahiṣpava-māna* to begin with, continuing up to *Ārbhava-pavamāna* stotras. The Sūktas used are of Uttarārcika, Adhyāya XI.

The chants sung during the Daśarātra Parva are known as *Daśarātra chants.*

2. *Saṁvatsara Parva.* This Parva continues for one full year of 385 days (known as *Gavāmayana Samvatsara.* The Stotras chanted on this occasion are Saumika, Cāturmāsya and others. These chants are known as the Samvatsara chants. In this sacrifice, the suktas associated are of the Uttarārcika, Adhyāya XII and XIII.
3. *Ekāha Parva* – Only one day is devoted to the Soma-pressing (Sutyā or Soma-Savana). The chants sung during this Parva are known as *Ekāha chants.* The Sūktas associated with this ritual are of the Uttarārcika, Adhyāya XIV to XVII.
4. *Ahīna Parva* – The Parva is related to Ahargana (अहर्गण); the yāga lasts from the second night to the eleventh night.

The chants sung on this occasion are known as *Ahīna chants*. The Sūktas associated with this Parva are of the Uttarārcika, Adhyāya XVIII.

5. *Satra Parva* –This Parva is of various types. The Gavāmayana Satra is its natural or unmodified yāga. This is related to a millenium of years *(Sahasra Saṁvatsara sādhya)*. The chants sung on this Parva are known as *Satra Chants*. The Adhyāya XIX of the Uttarārcika are associated with it.
6. *Prāyaścitta Parva* – The ceremony is performed as an *atonement* for the errors, omissions and negligence, committed in the yāgas knowingly and unknowingly. The additional chants used on this occasion are known as the *Prāyaścitta chants*. The Sūktas associated with this parva as of the Uttarārcika, Adhyāya XX, eighteen of the first Ardha, and seven of the second Ardha (total 25 Sūktas).
7. *Kṣudra Parva* – The objective of this Parva is to get over the enemies and other expected and unexpected disturbances and obstructions. The chants used are those which belong to the Śyena-yaga (Falcon-Sacrifice). The Sūktas associated with this Parva are from the Uttarārcika, Adhyāya, XX, – Sūktas left so far of the second Ardhya (from 8 to 13), and all the nine sūktas of Adhyāya XX1, (total 15 Sūktas).

And thus the entire *Uttarārcika* is utilized in these Seven Parvas.

Ūha-Ūhya Gāna Saṁhitā –

The Third and Fourth part of the *Gāna-Saṁhitā* was for the first time published by Banaras Hindus University, in 1967, as edited by Pandit A.M. Ramanatha Dikshit.

The *Ūha-gāna*, the Ūha chant, is covered in the *Gāna-Saṁhitā* in 23 chapters, known as *Prapāṭhakas*. Usually each Prapāṭhaka is further divided into 2 *Ardhas*. In this treatise, viṁśa विंश) is regarded as the unit (one viṁśa = 20 chants) and thus normally each Prapāṭhaka has 2 Ardhas = 2 viṁśas = 40 chants. But *Viṁśa* (which means 20) is not always 20: the word has a range from 6 (minimum) to 21 (maximum) number of chants (just as in the *Sāmaveda Saṁhitā*, a *Daśati* does not necessarily

have 10 verses). And therefore, for convenience, the practice adopted is that if any prapāṭhaka (of two Ardhas) has more than 40 chants, the first 20 or 21 chants are placed in the First Ardha, and the Second Ardha is sub-classified into two groups; the first sub-group accommodates 20 or 21 chants, and the second sub–group accomodates the rest. For example

Distribution of Chants

Prapāṭhaka	Total Chants	In First Ardha	In Second Ardha Group I	Group II
IX	52	20	20	12
XXI	50	20	21	9
XXIII	47	20	20	7

The Ūha Gana Table

Parva	Prapāṭhakas	Total Chants
Daśarātra	1-6	222
Saṁvatsara	6-9	152
Ekāha	10-13	158
Ahīna	14-17	146
Satra	18-20	121
Prāyaścitta	21	50
Kṣudra	22-23	87
	Total	936 chants

Table

ŪHYA GĀNA

In this Saṁhitā, we have 6 prapāṭhakas, 17 ardhas, and 17 viṁśas. The viṁśas have at the minimum 3 and at the most 20 chants (none has more than 20).

Parva	Prapāṭhaka	In the first Ārdha	In the second Ardha	Total no of Chants	
Daśarātha	1	20	9	29	
Samvatsara	1	–	7	7 }	= 41
	2	20	14	34 }	

Ekāha	3	20	3	23	
Ahīna	3	–	17	17	= 31
	4	14	–	14	
Satra	4	6	8	14	
Prāyeścitta	4	–	10	10	= 19
	5	9	–	9	
Kṣudra	5	11	14	25	= 52
	6	20	7	27	
			Total	209 chants.	

Thus the total number of Ūha and Ūhya chants in the Gaṇa *Saṁhitā* is 936 + 209 = 1145

Thus the entire *Gaṇa Samhitā* has

No. of Gāyatri Chants	1
No. of Veya Chants	1197
No. of Āranya Chants	296
No. of Ūha Chants	936
No. of Ūhya-Chants	209
Total	2639

According to certain authorities, the total number of Sāman chants is 2723 (instead of 2639), two chants less in the Āraṇya, and 90 more in the Ūha and 4 less in the Ūhya: (2639 – 2 + 90 – 4 = 2723).

Stoma and Viṣṭuti

Viṣṭuti, विष्टुति is a sub-classification of Stoma. The word "Stoma" means a "group", "a bunch", but in our case *Stoma* specifically means a set of *Stotras* of *glory* sung by *Udgātās*.

These stomas are of 9 types:

1. Trivṛt	(3)	6. Traystriṁśa	(33)
2. Pañcadaśa	(15)	7. Caturviṁśa	(24)
3. Saptadaśa	(17)	8. Catuṣcatvāriṁśa	(44)
4. Ekaviṁśa	(21)	9. Aṣṭacatvāriṁśa	(48)
5. Triṇava	(3x9 = 27)		

As we have said earlier, that of these nine stomas the first-six are used in *pṛṣṭha ṣaḍaha* of the Dasarātra Parva, and the rest three are used in the *Chandoma* of the same Parva.

Each stoma has three *paryāyas* (पर्याय). The stoma gets fully exemplified in the third paryāya. These stomas, based on tṛcas (तृच्) and *Prāgāthas* (प्रगाथ), have a special texture of expressing glory; and periodicity of wordings; such expressions of periodicity are technically known as *viṣṭuti* (special type of praise, वि + स्तुति = विष्टुति). The nine stomas are reputed to have in all 30 viṣṭutis.

X

VEDIC MUSIC AND INSTRUMENTS

There are two modes of tracing the history of any cultural subject; one of them is the evolutionary and the other theistic. The concept of a prehistorical period is common to both of them. In the former case, an evolution is traced from the earliest primitivism, of which no written record of history has been maintained, and which is built up round a few objects of interest explored and excavated by our evolution-scientists. In the latter case, we have a divine theory according to which a group among the earliest men was blessed with a revealed or the Vedic Knowledge, which helped man in giving first names to the objects of his surroundings, but later on gave him an opportunity of developing culture, science and arts. We have no records of history of this period also, extending between the first revelation of the Vedas and the subsequent literature like the present day Vedāṅgas, Upāṅgas, the Upavedas, and even the various schools or Śākhās of the Vedas.

Shall we say that music evolved in the prehistoric India though in a very crude form, or shall we say that the earliest music was given to us through the rich verses of the Vedas, reaching to a climax in the Sāman music. Music may be said to be associated with the affluency of a particularly luxurious group of people, the Vaiśyas, the Paṇis of the early Vedic Period, who once belonged to the Aryan Society, but later on become hostile. The Paṇis of India established close trade links with people outside this country. They could have been easily the patrons of music and other fine arts. But there is another context in which music, as any other science, developed in India, i.e. round the elaboration of our popular yajñas. The yajñaśālās were our open air laboratories and observatories of our culture and science. The Prātiśākhyas (of the Ṛk, Yajūṣ and Sāman schools) give a highly evolved use of the udātta, anudātta, svarit, ekásruti and other svaras. The ancients of this period gave rhythms and rhymes to our verses, lyrics and sacrificial formulas also.

The remote music could be classified into two groups: purely emotional or sensuous. The one arises from language; it uses the entire vocal organ (वाक्-तंत्र संगीत) and the other from the swaying or wavering of the body and the patter of feet (नृत्य). Metre and melody enhanced the charm of music and dance both. Nature exists with its exquisite beauty and grandeur. The simple hearted early Aryan lived to enjoy it and ultimately to conquer it. It is the strain of Nature on man that gave him dance and vocal music, and it is his godlike fight against Nature that gave him impassioned speech, beauty of form and motion on one side, and all that is divine in him on the other.

As Svami Prajñānanda, the scholarly author of "A Historical Development of Indian Music (1973) says: "The universe around him, the sun, the moon, the stars, the sky, and the ordered system of Nature created with him a great wonder and unbounded joy." Under these inspiring conditions, the man developed his earliest dance and music; and taking the divine words from the Veda or Śruti, the words of hope of peace and solace, beauty and charm, valour and courage, wrath and passion, he expressed his emotions through vāc (chandas and lyrics), and through the ecstasy of physical gestures.

A review of the Saṁhitās, the Brāhmaṇas and the Āraṇyakas, shows simplicity in form and in the presentation of music of early days. Music consisted of recitative hymns or stotras, stomas, invocations and prayers. People of this age conceived that all Nature's Bounties are as if sitting by them, the fire, the wind, the lightning, the rains, and they with joy started singing in low and high pitch tones. With the progress of "civilization and human intellect, the cultural sphere was lit up with a "heavenly glow." Next to the Supreme Reality, what man appreciated most was the Sun. The entire heaven, the celestial region was taken as if ruled by Varuṇa; Indra was of course, a manifested form of Supreme Energy; Agni was not only terrestrial, it was in midspace as lightning and in the heaven as the glorious sun. The Vedic hymns had also the suggestion of twin gods, like Mitrā-Varuṇa, Indra-Agni, etc. and of triple goddesses, Sarasvatī, Bhāratī and Iḍā. Goddess Sarasvatī was physically defined in the Pauranic age, and she

became the presiding deity of fine arts, music, painting and sculpture and even of divine learning or sciences and various disciplines of study. Sarasvatī in the Vedic literature becomes a lady nurse along with twin Aśvins, who work as physicians and surgeons; in war, she functions as vajra; sometimes, she represents flowing streams of the mundane land, and sometimes the spiritual inner streams of human consciousness. In the Ṛgveda (also in the Yajuḥ and other Saṁhitās, some minor rituals are known as prayājas (प्रयाज). The eleven prayājas are dedicated to eleven deities. The mantras which are chanted in the names of those devas were known as the Āpri-mantras (आप्रि), and these eleven gods are known as Āpri-Devatās: these eleven are Idha or Idhma, Tvaṣṭr, triad godesses (Iḍā, Bhāratī and Sarasvatī), Uṣāsā-naktā (pair of night and day), Tanūnapat, Daivya-hotārā, Narāśṁsa, Vanaspati, Svāhākṛti and others (all so often represented different forms of blazing fire). The Āpri-hymns were recited in characteristic tunes.

In the Vedic times were evolved different types of musical instruments like Vīṇā (वीणा), Veṇu or Vaṁśa (वेणु, वंश), Mṛdaṅga (मृदंग) – all of them were used in the Sāma-music. Some peculiar type of earthen drums were in use for signalling the time of arriving or attack of the enemies (thus from the oldest time, we had the music of war, as well as of peace); these drums were known as dundubhi (दुन्दुभि) (when made of the earthen material, then bhūmi-dundubhi), and were covered with the skins of animals. Later on, these drums were made of wood and covered with skin. Besides dundubhi, we had drums known under various names, like puṣkara and bhāṇda. Often, these drums were also used in Sāma-recitations. These *dundibhis* were used for different purposes; for signalling in war, and for Sāman chants.

जयतामिवव दुन्दुभिः : Ṛv. I.28.5
स दुन्दुभे सनूरिन्द्रेण : Ṛv. VI.47.29
अय प्रोथ दुन्दुभेदुच्छुना : Ṛv. VI.47.30
केतुमद्दुन्दुभिर्वावदीति : Ṛv. VI.47.31

While explaining; अयप्रोथ दुन्दुभे (VI. 47.30), Sāyaṇa addressed the *dundubhis* to kill the enemy; *vadhasva*. They could also be used to call men who lived at remote distances; केतुमेद दुन्दुभिः वावदीति (Ṛv. VI. 47.31). Sometimes victory used to be

announced by the grave and majestic sounds of the bhūmi-dundubhi and dundubhi. In the Taittirīya Saṁhitā (I.5.9.30), we find the mention of "dundubhin Samghaiti", or "bhūmi-dundubhin aghaiti" (I.5.9.30).

The bhūmi-dundubhi and dundubhi were also used to keep the rhythms and beats of songs and dances. Besides these drums, many musical instruments of *vīṇā* (वीणा) and *veṇu* (वेणु) classes were devised to suit the purpose of singing and dancing in the latter Vedic times. We have an interesting passage in the Yajurveda:

प्रतिश्रुत्कायाऽअर्तनं घोषाय भषमन्ताय
बहुवादिनमनन्ताय मूकँ शब्दायाडम्बराघानं
महसे वीणावादं क्रोशाय तूणवध्मवरस्पराय
शङ्खध्मं वनाय वनपमन्यतोरण्याय दावपम्। (Yu. XXX. 19).

For echo, a reviler; for noise, a snarler; for end, a very talkative man; for endless, a mute; for sound, a drummer; for might, a lute-player, for cry, a flute-blower; for confused tone, a conch-blower; for the wood, a wood-ranger; for a partly-wooded land, a forest fire-guard (Griffith). The passage clearly indicates the professional music instruments – drum, lute, flute and conch.

At another place, we have the passage: "वनस्पतयो विमुच्यध्वम्" (Yv. IX. 12), which normally means "Be ye set free, ye Forest-lords."

It seems that *vanaspati* word stands for a wooden musical instrument which was constructed out of a hollow trunk of a tree covered with skin. The Taittiriya Saṁhitā says that *vāk* entered into the wooden instrument, vanaspati to declare or proclaim something: "स वनस्पतिं प्रेति" (VI. 1.25). The vāk means sound, and sound, accompanied by some news, good or bad, came out from the dundubhi, vīṇā or tūnabha; वाक् वनस्पतिषु वदति य दुन्दुभि यतूनभे च वीणायाम् *(Tait. Sam. VI 1.25).*

In the Kāṭhaka Saṁhitā (III. 4.5), the demons and the evil spirits were driven out by the sound of the vanaspati; य वनस्पतिषु वाक् तं तेन वरुणनते. The Yajurveda (XXX. 19) has used the word; अडम्बर (āḍambara) (शब्दायाडम्बरा घातं); where aḍambara is a musical instrument made up of udumbara wood. In the same Saṁhitā, we have a word gargara: अव स्वरति गर्गरि (Kāṭhaka VIII. 69. 9). The gargara has been known as a musical instrument

used in war, also later on known as raṇa-bheri (रण-भेरी) or war-trumpet (गर्गर गर्गरध्वनियुक्तो वाद्यविशेषः – Sāyaṇa).

In the Vedic Saṁhitās, we find another musical instrument *nāḍi* and piṅga.

अ स्वराति गर्गरोगोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कदधोदन्द्राय ब्रह्मोधतम् ॥

(Ṛv. VIII. 69. 9)

In the Ṛgveda (II. 43. 3) another instrument *Karkari,* along with a few others has been mentioned:

आवदंस्त्वं शकुने भद्रसा वद तूष्णीमासीनः सुमतिं चिकिद्धि नः ।
यदुत्पतन्वदीस कर्करिर्यथा बृहद वदेम विदथे सुवीराः ॥

Sāyaṇa admitted *karkara* or *karkari* as a musical instrument which was in use in the Vedic society. But from the reference of the Kāṭhaka Yajurveda (IV. 35. 5) "āghātaḥ karkarāya samvadanti," we know that karkari was known as clasping of the hands, i.e. the sound produced by the clasping of the two hands, and the sound used to help the rhythm (tāla, ताल) of dance and music. In some of the sacrificial functions and specially in the sīmantonnayana ceremony, the unmarried maidens used to dance along with songs, keeping tāla by clasping of the hands and they used to dance in a circle around blazing sacrifice as to please the presiding deities.

In the commentary of a Ṛk verse:

वृषारवाय वदते यधुपावति चिच्चिकः ।
आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥

(Ṛv. X. 146. 2)

Sāyaṇa mentions the names of some musical instruments of the Vedic times – *aghāṭa*, *ghāṭalikā* and *kāṇḍa vīṇā* (आघात or आधार, घातलिका, काण्ड-वीणा). The instrument nāḍī (नाडी) is a kind of flute or harp-like vīṇā. It may be the same or very much similar to *tunabhi* (तुनभि), of which we have a mention in the Taittirīya Saṁhitā (*tunabha* or *tunabhi* VI. 1. 25.).

Similarly, we have a mention of the hundred-stringed *vīṇā* in the Vedic literature; of course, the word *vīṇā* does not occur in the Rgveda. There is a musical instrument, named as *vāṇa* (a term, commonly synonymous with *arrow* or *śara* (शर). The word *Vāṇā* has the following occurrence in the Ṛgveda:

वाणः : VIII. 20. 8

वाणम् : I. 85. 10; IV. 24. 9; IX. 97. 8
वाणस्य : IX. 50. I; X. 32. 4

In the following verse, the word *vāṇa* has been used for vīṇā:

ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं
चिद् बिभिदुर्वि पर्वतम्
धमन्तो वाणं मरुतः सुदानवो
मदे सोमस्य रण्यानि चक्रिरे

(Ṛv. I. 85. 10)

"धमन्तो वाणं" has been translated by me and other commentators as "blow upon their pipes". Some of the commentators **like Sāyaṇa takes** *vāṇam,* as the hundred stringed *vīṇā:* **मरुतो वाणं शतं संख्याभिः युक्तं वीणा विशेषं धमन्तः वादयन्तः।**

According to Sāyaṇa, *dhamantaḥ* is not *blowing* but playing on the musical instruments *vādayantaḥ.*

The strings of these instruments were made of *muñja* grass. In the Brāhmaṇa period, a very special vīṇā was devised and named as *Katyayana vīṇā,* by a great scholar reputed for his *Śrauta Sūtras.* It is said that Kātyāyana Muni devised ***Kātyānī*** vīṇā. In all these three – *vīṇā, vāṇa* and *kātyānī* – the seven tones (*svaras*) were provided. We have a very significant verse in the Ṛgveda:

तदित्सधस्थमभि चारु दीधय गावो यच्छासन्वहतुं न धेनवः।
माता यन्मन्तुर्यूथस्य पूर्व्याभि वाणस्य सप्त-धातुरिज्जनः॥

(Ṛv. X. 32.4)

The strings of these instruments were of an alloy of seven metals. In our translation of the Ṛgveda, the last line of the verse has been rendered as: "where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice."

The *sapta-dhatus* may be seven metals, (bones, blood, marrow, flesh, urines, faeces, and semen – Sāyana. The same word may stand for seven tones or seven svaras also: (षड्ज ऋषभ, गान्धार, मध्यम, पंचम, धैवत and निषाद).

It has been the view of some scholars that the *laukika svaras* of present day music evolved from the *sthāna svaras* (register tones) like the udātta, svarita, anudātta, eka-śruti etc. in the post-Vedic age.

Svami Prajñānanda, who has worked a lot on the history of Indian music does not agree with Śayaṇa. To him, as to so many other scholars, the word *sapta-dhātuḥ* in the Ṛg verse means seven *svaras*. In the *Aitareya Brāhmaṇa* (V. 1. 5), we find that the wives of the performers of yajñas used to pluck the wires of the *Kāṇḍa-vīṇā* and one of the Princes struck the earthern drum (*bhūmi-dundubhi*) and all the singers sang the Sāmans in unision (श्रनेथेन साम्ना स्तवते – V. I. 15).

The collation of seven metres with seven *svaras* originated from Piṅgala the author of the Chanda Śāstra (of course, this collation does not carry any sense). Gāyatrī with ṣadja, uṣṇik with ṛṣabha, anuṣṭubh with gāndhāra, bṛhatī with madhyama, paṇkti with pañcama, triṣṭubh with dhaivata, and jagaī with ṅiṣāda.

Notes and scale of the Vedic music

In reality, the Vedic music is the Sāmagāna, though there are standard styles also peculiar to the recitations of Ṛk verses and Yajuh. In his commentary on the Kṛṣṇa Yajurveda, Sāyaṇa says, पादश्च गीति ...... हा उ इत्यादिकं साम यजुर्वेद गीतम् पादेनार्थर्चेनोपेना वृत्त-बद्ध मन्त्राः ऋचः। गीतिरुपाः मन्त्राः सामानि i.e. verses in metres with measured lines are the Ṛks, but the lyrics are the Sāmans. Sāyaṇa described many types of Sāmans like Rathantara, Bṛhat, Vairpūra, Raivata etc. Kātyāyana of the Kātīya Śrauta Sūtra says: ऋचो यजूंषि, सामानि निगदा मंत्राः (1. 45). Ācārya Karka made explicit the meaning of the Sāma or Sāman when he says: प्रगीतं मंत्रावाक्यं सामेयुच्येत .... यतः पूर्व प्रतीतत्वाद् गीतिरचैव सामशब्देनाभिलक्ष्यते। In the Samika period the ṛes (ऋच्) or stanzas were sung and chanted either with three register or base notes (anudātta, svarita and udātta), or grave or bass, circumflex or medium, and high or acute were used as the accent-tones for the speech-music or recitation only. The Sāman notes prathama (प्रथम) etc. were quite distinct from them in their characteristic and tonal value. The authors of the prātiśākhyas said that the Sāmans were the combination of vāc (वाक्) and prāṇa (प्राण) – speech and vital air, which have been conceived as *puruṣa* and *prakṛti* in the Indian philosophy.

Thus, in the earliest times we had the base notes or accent notes only (अनुदात्त, स्वरित and उदात्त) and later on, the Sāman music was developed; mid-between, we had different strata also. After the evolution of five Sāman notes (प्रथम, द्वितीय, तृतीय, चतुर्थ and मन्द्र), the octave, i.e. the Saptaka was completed with addition of the lower sixth, अतिस्वार्य, and the upper seventh, Kruṣṭa (क्रुष्ट). Besides the principal notes, prathama etc. there were some optional or secondary notes, such as jātya (जात्य) or independent, abhinihita (अभिनिहित) or absorbed, ksipra (क्षिप्र) or hastened, praślișța (प्रश्लिष्ट) or constructed etc. The principal notes were called the *prakṛti* ones, while the optional or secondary notes the *vikṛti* ones. The Taittrīya Prātiśākhya further prescribed seven varieties of sound-tones for Sāma-gāna. There were (i) Upanśu (उपांशु) or inaudible (ii) dhvani (ध्वनि) or murmur, (iii) nimada (निमद) or whisper, (iv) upamidamat (उपमिदमत्) or mumbling (v) mandra (मन्द्र) or soft (vi) madhya (मध्य) or middle (vii) tāra (तार) or loud.

What is rāga (राग)? Rāga is said to be a psychomaterial object or an objective expression of subjective feelings of the human mind. The mental feelings or sentiments and materials like *sāhitya* (साहित्य), chhanda (छन्द्र), tāla (ताल), laya (लय) etc. are the igredients of a rāga. A rāga is first designed ideally in the mind and then is projected outside in material sound form; In other words, we would say that a rāga is a construction or projection of the mind, and therefore, it can be said to be an image of the subject, idea or ideal.

The nature of rāga is determined by the melodic movements, known as varṇa (वर्ण) which helps to create and manifest the pleasing and soothing sensation (varṇa to manifest). Again a rāga is known by its constituent tones and essential like the sonant (अंश or वादी), the consonant (संवादी), the dissonant (अनुवादी), the initial (ग्रह), the final (न्यास) etc. Bharata of the Nāṭyaśāstra first promulgated them for defining the rāgas; rāga creates a pleasing sensation in mind (रञ्जयति इति रागः). In essentials, we find a vital force which animates and manifest the form of a rāga. This vital force or prāṇa is known as vādī. Since it speaks the nature of a rāga, it is known as vādī (वदनात् इति वादी).

The essentials are known as the determining characteristics.

A rāga is sustained and animated by its inherent emotional sentiments and moods that lie in the microtones, which constitute the forms of the tones and tonal successions. Narada, in Śikṣā (1st Century A.D.) gave the names of five microtonal units (श्रुति, तीव्र, दीप्त) etc., which were extended to 22 by Bharata, which are surcharged with aesthetic sentiments and moods.

Ten qualities or guṇas of the Vedic Sāma-gāna and laukika classical music – these qualities (गुण) enrich and make manifest the rāgas and subsequently the songs (गीति). The ten qualities are:

1. Raktam(रक्तम्) – It is produced by the combination of lute (वीणा) and flute (वेणु), thereby men as well as animals are attracted towards the melody of a song.
2. Pūrṇa (पूर्ण) – The presentation of metres (छन्द), stanzas (पद) and letters (अक्षर) helps to the complete formation of tones and microtones.
3. Alamkṛta (अलंकृत) – It is an easy process of manifesting the tonal sound in the bass and the high octaves.
4. Prasanna (प्रसन्न) – Easy of recognition.
5. Vyakta (व्यक्ता) – Expression of the stanzas (पद), fully equipped with music-parts (धातु),words (कथा), metres (छन्द), notes (स्वर) and melodies (राग).
6. Vikṛṣṭa (विकृष्ट) – Distinct manifestation of clear expression of the words and sentences. (also clear use of notes of the high pitch).
7. Ślakṣṇa (श्लक्ष्ण) - It is fine and subtle manifestation of the notes in different tempo. (in *vilambita* or slow tempo).
8. Sāma (साम) – Proper sittings of the four melodic movements or *varṇas* to rhythm and tempo.
9. Sukumara (सुकुमार) – Easy and graceful manifestation and expression of notes in different octaves (सप्तक), bass, medium and high (मन्द्र, मध्य, तार).
10. Mādhurya (माधुर्य) – The natural, graceful and sweet expression of pada, akṣara and svara (stanzas, letters and notes).

Notes in music – The succession of seven notes forms the basic structure of the rāga. Even five or six notes can construct a form of melody, which is the soul of music. The notes are of two kinds: placed (शुद्ध) or displaced (flat or chromatic, कोमल). The displaced or flat notes are so called because of the shifting positions of the seminotes or microtones of the placed or Śuddha notes. In Christian era, we did not have subtle notes or seminotes i.e. (श्रुति) but Nārada mentions them.

दीप्तायता करुणानां मृदुमध्यमयोस्तथा।
श्रुतीनां योऽविशेषज्ञो न स आचार्य उच्यते॥

Whilst Nārada gave definitions of only five semi-tones or microtones, Bharata discovered 22 of them, based upon the five casual microtones or genera (जाति) as used by Nārada. Bharata also devised twenty-two microtones on the length of the wires of two same sized lutes (वीणा): cala (चल) and acala (अचल) or adhruva (अध्रुव) and dhruva (ध्रुव), and determined four subtle and audible microtonal units that constitute the stuff of the note; (षड्ज) or ṣaḍja. He placed the note Saḍja on the fourth microtonal unit. He made the seventh mircotone as the seat or base of the note ṛsabha (ऋषभ), the ninth one as the base of gāndhara (गान्धार), the thirteenth one as the base of gāndhara (गान्धार), the thirteenth one as the base of madhyama (मध्यम), the seventeenth one as the seat of pañcama (पञ्चम), the twentieth one as the seat of dhaivata (धैवत), and the twenty-second one as the base of the note niṣāda (निषाद). This allottment of seven notes continued up to the middle of the nineteenth century, when it was changed by western scholars and Hindu and Muslim ustāds also. We shall not enter into these details here.

Microtonal unit 4th 7th 9th 13th 17th 21th 22nd note ष ऋ गा म प धै नि.

Śaman Notes – In the *Ṛk Prātiśākhya*, we have a statement: सप्तस्वरा ये यमास्ते, The Sāma-gāna (सामगान) is sung in a descending order. The pitches or tone-qualities of the notes of the Sāma-gāna were realized by their respective *dīptis* (दीप्ति) or gradual lightening up, which means the gradual sharpening or hightening, and hence the word yama is used in this context, yama or regulator. These yamas are seven, i.e. the seven, Sāman notes: क्रुष्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ मन्द्र and अतिस्वार्य. Both Gārga

Gopālayajjvā and Prof. Whitney consider tṛtīya or the third as medium (म) and upper seventh, first, and second notes as higher or sharper in gradation, i.e. उत्क्षिप्त, उत्क्षिप्ततर and उत्क्षिप्ततम, or sharp, sharper and sharpest, and the lower fourth, fifth and sixth notes as lesser or lower in gradation, i.e. अवक्षिप्त, अवक्षिप्ततर and अवक्षिप्ततम, or low, lower and lowest. The process of gradual sharpening (*dīpti*) goes a long way to prove that the singers of the Vedic music used seven notes in their Sāma-gāna, though commonly three, four or five notes were used in most of the Sāmans.

एतैर्भावैस्तु गायन्ति सर्वाः शाखाः पृथक्-पृथक्।
पञ्चस्वैव तु गायन्ति भूयिष्ठानि स्वरेषु तु॥
सामानि षट्सु चान्यानि सप्तसु द्वेतु कौथुमाः॥

(Puṣpa-sūtra).

From these lines, it is evident that different recensions (शाखा) of the Vedas used different numbers of note. Specially, the Kauthuma recension used seven notes in two particular gānas, (सप्तसु स्वरेषु द्वेसामानि गीयते कौथुमः शाखिनाम्). It will thus be seen that the Sāmans differed from one another in their modes and forms with regard to the use of different notes, and though the *audava* or pentatonic form of the Sāmans were mostly sung by the Vedic singers, yet ṣaḍava or hexatonic, and Sampūrṇa or heptatonic forms of Sāmans were prevalent in the Vedic society.

Nārada also described the seven Sāman notes. He said that they were both in descending and reverse order (म, गा, ऋ, ष, ध, नि प):

यः सामगानां प्रथमः सं वेणोर्मध्यमः स्वरः।
यो द्वितीय सः गान्धार स्तृतीय स्त्वृषभः स्मृतः।
चतुर्थ षड्ज इत्याहुः पञ्चमो धैवतो भवेत्।
षष्ठे निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः॥

Here Nārada mentioned two kinds of gānas – Vaidika and laukika, in terms of vīṇā and veṇu (वीणा-वेणु).

Relation between anudātta, udātta and svarita and the seven notes of music – Grave (अनुदात्त), circumflex (स्वरित) and high (उदात्त) tones were the base notes or accent tones, from

which seven notes of the Vedic and also indigenous (देशी) music evolved. The *svarita* or the circumflex was the gliding middle and was regarded as the tonic of the early songs, and a descent from this tonic became *anudātta* or grave and an ascent from tonic became *udātta* or high. Svarita or circumflex, i.e. tonic would, therefore, be the combination of the two, deep tone and high tone. Among the seven laukika (or देशी) tones, ṛṣabha and dhaivata (देशी) or *Tṛtīya* and mandra (Vedic) evolved from the anudātta or grave accent tone; niṣāda and gāndhāra (देशी) and atisvarya and dvitīya (Vedic) from the udātta or high, and ṣaḍja, madhyama and pañcama (देशी) or caturth, prathama and kruṣṭa (Vedic) from the svarita or circumflex. We have a statement in the Ṛk – Prātiśākhya, "त्रिषु मन्द्रादिषु स्थानेषु एकैकस्मिन् – सप्त सप्तयमाः भवन्ति।" – three sets of seven notes of bass, medium and high (मन्द्र, मध्य, तार) evolved to form the complete saptaka (octave) of both the Vedic (वैदिक) and deśī (देशी) music.

Thus we have the medium or madhya-saptaka scale deśī notes:

anudātta	svarita	udātta
ऋ धै	ष म प	नि गा
2 6	1 4 5	7 3
(grave)	(medium)	(high)

And the madhya-saptaka scale of the Vedic notes would be:

anudātta	svarita	udātta
तृतीय मन्द्र	चतुर्थ प्रथम क्रुष्ट	अतिस्वार्थ द्वितीय
3 5	4 1 7	6 2
(grave)	(medium)	(high)

For them, who regards Vedic Kruṣṭa as corresponding to laukika madhyama, prathama, gāndhāra etc. arrangements may be as follows:

	Laukika				*Vedic*
स्वरित	स	ष	प	प्रथम	गा
उदात्त	गा		नि	द्वितीय	रू

अनुदात्त	ऋ	धै	तृतीय	ष
			चतुर्थ	नि
			मन्द्र	धै
			मध्य	प
			क्रुष्ट	म

But if we follow Nārada's order – "यः सामगानानां प्रथमः स वेणोर्मध्यमः स्वरः" – than we get the descending order as:

प्रथम	म		
दि्वतीय	गा		
तृतीय	ऋ		
चतुर्थ	ष		
मन्द्र	ध	or	नि
मध्य	नि		ध
तार	प		प

(Most of the material of this chapter has been taken from Svami Prajñānanda's "Historical Development of Indian Music," published by Firm K.L. Mukhopādhyāya, Calcutta, (1973).

Methods of Singing Sāma-gāna

When the Rk stanzas were set to tune with the Vedic tones, prathama, dvitīya, tṛtīya, caturtha, mandra, atisvārya and kruṣṭa which evolved and developed in a gradual process, Sāmagāna came into being in the Vedic society. This caused certain structural changes also in the Sāman texts. The hymns of the Ṛgveda were set to music in the Sāmaveda. The important textual changes were of the following kinds:

1. Vikāra (विकार) – or changes of letters, e.g. Agne becomes Ognai.
2. Viśleṣana (विश्लेषण) – Word is broken in parts, e.g. vītaya becomes vai-taya. *2yi.*
3. Vikarṣana (विकर्सण) – Vowel is lengthened, and thus ye becomes ya 2 3 *yi* in the Saman.
4. Abhyāsa (अभ्यास) – i.e. repetition, e.g. *taya* 2 *yi* twice as *taya* 2 *yi, taya* 2 *yi.*
5. Virāma (विराम) or pause – Singing a part of the word after a pause, e.g. gṛṇānam – havya dātaye (गृणानं हव्य दातये), one is to sing *gṛṇāno ha*, and then after a short pause *vya dātaye.*

6. Stobha (स्तोभ) – Introduction of exclamatory words in the midst of a song, such as (auhavā), हा, उहाउ *(ha, uhāu)*.

Gradually, there evolved a fixed system of notation (स्वरलिपि) which was numerical, and the notes of the Sāma-gāṇa were used to be indicated by the figures 1,2,3,4,5,6 and 7. It may be mentioned here that usually the Sāmans were sung in pentatonic scale with five tones; Kauthuma Śākhā used six, and sometimes seven notes. The Vedic notes were indicated thus:

Number	Vedic tone	Laukika tone
1	prathama	madhyama (म)
2	dvitīya	gāndhāra (गा)
3	tṛtīya	ṛṣabha (ऋ)
4	caturtha	ṣadja (ष)
5	mandra	dhaivata (धै)
6	atisvārya	niṣāda (नि)
7	kruṣṭa	dpancama (प)

Thus descending order is म, गा, ऋ, ष, धै, नि, प, (म, ग, रे, स, ध, नि, प) (dha, ni, pa all bass).

Illustrations

Śri Satyavrata Sāmaśrami Bhattacārya has edited the Sāma veda saṁhitā with the commentary of Sāyaṇa, and with Sāman chants in appropriate notations, here we are reproducing two of them:

(i) of प्र मꣳहिष्ठाय गायन (S. 107)

(ii) of न किष्टं कर्मणा (S. 243)

The first one (S. 107) has been turned in three ways, and the second (S. 243) in two ways.

१ र २र २ १ २ २१ २ १ २
प्र मꣳहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे ।
२ १ २ १ २
उप स्तुतासो अग्नये ॥ १ ॥ १०७

५ २ ३र ५ २ १ १ र

I प्र मᳬ᳟हाउइ ष्ठाय गायता । ऋतान्वे२ । बृहते

२ ४ ५ २ १ २ २ १

शूक्रा२शोउ । चा२३४इषाइ । उपाऔ३हो । स्तोना

२ ४ २ ५ २

सो३म्ना३ । ग्ना२३४५यो६हाइ ॥ २६ ॥

४ ५ र ४ ४ २ १

II प्रमᳬ᳟ हिष्ठाय । गा५यता । ऋता २१न्वे २ । बृहा

२ १र २ १

ता१इशू २ । क्र । शोचा२३इषाइ । उप । स्तुयती २ ।

१ ऽ २ २ १ ५ ४ ५ २

ऊवाइ । हो३वा३ । सम्रो२३४वा । ग्ना५या६हाइ ॥ २७ ॥

२ ४ ५र र २ २ ५ १ रर

III प्र मᳬ᳟हिष्ठाय गा । इया२३४३ई३४या । यतऋतान्वे

र १ १ १ १ २

बृहतेशूक्रशो २ । चौ २ । हुवा २इ । चाइषा २इ । उपा-

१ २ १ २र १ २ १

३होइ । स्तुता३हो । सोम्रग्ना२३या२३४३इ । औ२३४

६

५ । इ । डा ॥ २८ ॥

१ ३ १र ३र २ २ ० १ २ ३ १ २

नकिष्टं कर्मणानशद्यश्चकारसदावृधम् ।

२ २ ३ २ ३ १ २ ३ १ २ ३ १ २ ३ १र १र

इन्द्रं नयज्ञैर्विश्वगूर्त्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥ (S.243)

५ २ ४ ५ ४र ५ १ १ १र १ १ १र १

I नकिष्टा३ᳬकर्मणानशात् । यश्चाकारा । सदावृ-

१ १ १र २ १ २ १ २र १ २ ०

धा२३म् । सदावृधाम् । इन्द्राज्ञया । ज्ञैर्विश्वग । त-

२र १ १ १ २ १ २ १ १ २र

मार्म्भासार३म्। तम्भ्वसाम्। अधार्ष्णान्धा। ष्णुमो

२ १ २र २ १

जसार२३। ष्णुमोजमार४३। ओर३४५इ। डा॥ २०॥

३ ४ १ ४ ५र १ १ २ ४

II नकिष्टंकर्म्मणानशत्। हो३४इ। यश्चकाऽरा-

१ ४र ५ १ १ १र र ०

सदावृधाम्। आइन्द्रा२न्नाया२। औवैंश्वगूर्त्ताम्भ्वासा-

२म्। अधा२हो१। ष्णा२३४३४। हाओवा*। ष्णु-

१र २ १ १ १ १

मोजसार२३४५॥ २१॥ ११

Further Notes

Three Register or base notes – These are anudātta, svarita and udātta. They are indicated in all Vedic verses, but they are not used in the Sāma-gāna as such. They are known as grave or bass (anudātta), circumflex or medium (svarita) and high or acute (udātta).

Popular notes – In laukika or popular music, the notes are seven; Ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣada.

(सा रे ग म प ध नि or ष ऋ, गा, म, प, धै नि)

Here the basic note is ṣaḍja, and the other follow in sequence.[1]

Sāman notes – They are also seven; here the first note is the madhyama note of the flute or Veṇu. The first note is known as the *prethama*, the second one, known as the *dvitīya*,

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षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा।
पञ्चमो धैवतश्चैव निषादः सप्तमः स्वरः॥

प्रसार्य चाङ्गुलीः सर्वा रोपयेत् स्वरमण्डलम्।
न चाङ्गुलीभिरङ्गुष्ठमङ्गुष्ठेनाङ्गुलीः स्पृशेत्॥
विरला नाङ्गुलीः कुर्यान्मूले चैना न संस्पृशेत्।
अङ्गुष्ठाग्रेण ता नित्यं मध्यमे पर्वणि स्पृशेत्॥

corresponds to gāndhāra, the third or the *Tṛtīya* corresponds to ṛṣabha, the fourth, the caturtha corresponds to ṣaḍja, the fifth corresponds to dhaivata, the sixth to niṣāḍa, and the seventh to pañcama. On this effect we have in the *Nārada Sikṣā,* the following lines:

यः सामगानां प्रथमः स वेणोर्मध्यम स्वरः ।
यो द्वितीयः स गान्धारस्तृतीय स्त्वृषभः स्मृतः ॥ (1)
चतुर्थः षड्ज इत्याहुः पञ्चमो धैवतो भवेत् ।
षष्ठो निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥ (2)

Thus instead of सा रे ग म प ध नि in our popular music, we have in the Sāman music the order: म ग रे सा ध नि प

Not only this, in the Sāman language the names of the seven notes are also different. We have in the Nārada text, the lines:

प्रथमश्च द्वितीयश्च तृतीयोऽथ चतुर्थकः ।
मन्द्रः क्रुष्टो ह्यतिस्वार एतान् कुर्वन्ति सामगाः ॥

The seven notes in the Sāman music known as: prathama, dvitīya, tṛtīya, caturtha, mandra, kruṣṭa and atisvāra.

INDICATION OF NOTES OR SVARAS ON FINGERS.

During the Sāman music, the chanter, as he draws the notes from the vocal organ, he indicates the same on the fingers of the of the left and right hands. For this the chanter sits erect with his both palms flat and open and comfortably supported on the respective knees. The fingers rest open, and placed in easy contact respectively with each other. The chanter with the fore-part or the tip of his thumb touches the joint lines (the parva rekhā) of the fomgers. The first joint (the prathama parva) of the fingers are totally eliminated in this indication process.

Nārada has well described the details in the following lines:

As a convention, it has been accepted that the kruṣṭa note rests on the first parva of the thumb, and then the lowest parva is the prathama note. Then the chanter touches with the fore – part or the tip of the thumb the middle parva or pradeṣanī or tarjanī (the fore-finger); to indicate the dvitīya svara. On the

middle parva of the middle finger is conventionally indicated the third or the tṛtīya svara. On the middle parva of the anāmikā (the ring finger) is conventionally regarded as the caturtha svara. On the middle parva of the little finger (kaniṣṭhikā) is indicated the *mandra* svara, and at the lowest joint line (parva-rekhā) of the little finger is the seat of the atisvāra svara. In support of it, we have the lines of Nārada:

अङ्गुष्ठस्योत्तमे क्रुष्टो ह्यङ्गुष्ठे प्रथमः स्वरः।
प्रादेशिन्यां तु गान्धार ऋषभस्तदनन्तरम्॥
अनामिकायां षड्जस्तु कनिष्ठकायां च धैवतः।
तस्याधस्ताच्च योन्यास्तु निषादं तत्र विन्यसेत्॥

The symbol र (ra) on the top of syllables:

On the top of certain syllables of the Vedic verses (in the Sāmaveda is scribed the letter र (ra) of the Devanāgarī script. This is indicated by the fingers on the left palm:

(i) १ र is indicated by slightly curved small finger (kaniṣṭhi-kā) touching the palm.

(ii) २ र is indicated by the ring finger, curved and touching the palm.

(iii) ३ र is indicated in the same way indicated by the middle finger, curved and touching the palm.

(iv) ४ र is indicated by the trajanī or the fore-finger curve and touching the palm.

(v) ५ र is indicated by placing the thumb on the fore-finger and clasping the palm.

Then the palm is thrown open, and the fingers are let free by and by, starting with the small finger at the ६ र – This goes up to १० र . For further ar's the process is again repeated-as for १ र to १० र – If in the line of a verse, there appears २ र (the sign called *avagraha)* or 2 (such an indication), then the dvitīya svara (i.e. the gāndhāra) is used, doubly prolongated (dīrgha). Similarly, if (3) or syllable *tri* is indicated, the word preceding it is three times repeated or pronounced. Similarly if (2) or syllable *dvi* is used, then the preceding word is repeated twice.

Index

Verses of the Sāma Veda

सामवेद-मन्त्रवर्णानुक्रम

सामवेद संहिता

SĀMAVEDA SAMHITA

सामवेदसंहिता

[कौथुमशाखा]

पूर्वार्चिकः

अथ प्रथमः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-२, ४, ७, ९) प्रथमाद्वितीयाचतुर्थीसप्तमीनवमीनामृचां बार्हस्पत्यो भरद्वाजः, (३) तृतीयायाः काण्वो मेधातिथिः, (५) पञ्चम्याः काव्य उशनाः, (६) षष्ठ्या बार्हङ्गिरसः सुदीतिः सौहोत्रः पुरुमीढो वा, (८) अष्टम्याः काण्वो वत्सः, (१०) दशम्याश्च वाध्र्यश्वः सुमित्रो वध्र्यश्वोऽनूपो वा ऋषयः। अग्निर्देवता । (१, ३-४, ६-१०) प्रथमातृतीयाचतुर्थीनां षष्ठ्यादिपञ्चानाञ्च गायत्री, (२) द्वितीयायाः शङ्कुमती पिपीलिकमध्या, (५) पञ्चम्याश्च विराड्गायत्री छन्दांसि ॥

अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१॥

त्वमग्ने यज्ञानाꣳ होता विश्वेषाꣳ हितः । देवेभिर्मानुषे जने ॥२॥

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

SĀMAVEDA — SAMHITA

PŪRVĀRCIKA: CHANDA ĀRCIKA
ĀGNEYA KĀṆḌA
Prathama Adhyāya
PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati 1

1. Agna ā yāhi vītaye gṛṇāno havyadātaye.
   Ni hotā satsi barhiṣi.₁
   (Cf. S. 660; Ṛv VI.16.10)

2. Tvam agne yajñānām hotā viśveṣām hitaḥ.
   Devebhir mānuṣe jane.₂
   (Cf. S. 1474; Ṛv VI.16.1)

3. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.
   Asya yajñasya sukratum.₃
   (Cf. S. 790; Ṛv I.12.1; Av. XX.101.1)

THE PŪRVĀRCIKA: CHANDA ĀRCIKA
ĀGNEYA KAṆḌA (PARVA)
Adhyāya I
PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati I

1. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.1
(Cf. S. 660; Ṛv VI.16.10)

2. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.2
(Cf. S. 1474; Ṛv VI.16.1)

3. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him while we acclaim Him as the perfecter of benevolent deeds.3
(Cf. S. 790; Ṛv I.12.1)

अग्निर्वृत्राणि जङ्घनद्द्रविणस्युर्विपन्यया । समिद्धः शुक्र आहुतः ॥४॥
प्रेष्ठं वो अतिथिꣳ स्तुषे मित्रमिव प्रियम् । अग्ने रथं न वेद्यम् ॥५॥
त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः । उत द्विषो मर्त्यस्य ॥६॥
एह्यू षु ब्रवाणि तेग्न इत्थेतरा गिरः । एभिर्वर्द्धास इन्दुभिः ॥७॥
आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वां कामये गिरा ॥८॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्द्ध्नो विश्वस्य वाघतः ॥९॥
अग्ने विवस्वदा भरास्मभ्यमूतये महे । देवो ह्यसि नो दृशे ॥१०॥

4. Agnir vṛtrāṇi jaṁghanad draviṇasyur vipanyayā.
Samiddhaḥ śukra āhutaḥ.4
(Cf. S. 1396; Ṛv VI.16.34; Yv. XXX.111.9)

5. Preṣṭham vo atithiṁ stuṣe mitram iva priyam.
Agne ratham na vedyam.5
(Cf. S. 1244; Ṛv VIII.84.1)

6. Tvam no agne mahobhiḥ pāhi viśvasyā arāteḥ.
Uta dviṣo martyasya.6
(Cf. Ṛv VIII.71.1)

7. Ehyū ṣu bravāṇi tegna itthetarā giraḥ.
Ebhir vardhāsa indubhiḥ.7
(Cf. S. 705; Ṛv VI.16.161; Yv. XXVI.13)

8. Ā te vatso mano yamat paramāc cit sadhasthāt.
Agne tvām kāmaye girā.8
(Cf. S. 1166; Ṛv VIII.11.7; Yv. XII.115)

9. Tvam agne puṣkarad adhyatharvā niramanthata.
Mūrddhno viśvasya vāghataḥ.9
(Cf. Ṛv VI.16.13; Yv. XV.22)

10. Agne vivasvadā bharasmabhyam ūtaye mahe.
Devo hyasi no dṛśe.10

4. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.[4]
(Cf. S. 1396; Ṛv VI.16.34)

5. I adore fire-divine, dear as a guest and loving as a friend, who brings us riches as if laden on a chariot.[5]
(Cf. S. 1244; Ṛv VIII.84.1)

6. O adorable Lord, may you protect us by your greatness against all malignity and hatred of mortal man.[6]
(Cf. Ṛv VIII.71.1)

7. O adorable Lord, may you be with us. We shall augment you with drops of divine love.[7]
(Cf. S. 705; Ṛv VI.16.16)

8. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.[8]
(Cf. S. 1166; Ṛv VIII.11.7)

9. O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.[9]
(Cf. Ṛv VI.16.13)

10. O fire-divine, the destroyer of all kinds of ignorance, may you come to us for our effective protection. We clearly visualize your presence in your divine creation.[10]

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसो विरूपः, (२) द्वितीयाया गौतमो वामदेवः, (३, ८-९) तृतीयाष्टमीनवमीनां भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (५, ७) पञ्चमीसप्तम्योराजीगर्तिः शुनःशेपः (कृत्रिमो वैश्वामित्रो देवरातः), (६) षष्ठ्याः काण्वो मेधातिथिः, (१०) दशम्याश्च काण्वो वत्स ऋषयः। (१-४, ७-९) प्रथमादि-चतसृणां सप्तम्यादितिसृणाञ्चाग्निः, (५) पञ्चम्या रुद्रः, (६) षष्ठ्या अग्निर्मरुतः, (१०) दशम्याश्च सूर्यो देवताः। गायत्री छन्दः ॥

नमस्ते अग्न ओजसे गृणन्ति देव कृष्टयः। अमैरमित्रमर्दय ॥१॥

दूतं वो विश्ववेदसꣳ हव्यवाहममर्त्यम्। यजिष्ठमृञ्जसे गिरा ॥२॥

उप त्वा जामयो गिरो देदिशतीर्हविष्कृतः। वायोरनीके अस्थिरन् ॥३॥

उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम्। नमो भरन्त एमसि ॥४॥

जराबोध तद्विविड्ढि विशेविशे यज्ञियाय। स्तोमꣳ रुद्राय दृशीकम् ॥५॥

Khaṇḍa II

Daśati 2

11. Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.
    Amair amitram arddaya.₁
    (Cf. S. 1648; Ṛv VIII.75.10)

12. Dūtam vo viśvavedasaṁ havyavāham amartyam.
    Yajiṣṭham ṛñjase girā.₂
    (Cf. Ṛv IV.8.1)

13. Upa tvā jāmayo giro dediśatīr haviṣkṛtaḥ.
    Vāyor anīke asthiran.₃
    (Cf. S. 1570; Ṛv VIII.102.13)

14. Upa tvāgne dive-dive doṣāvastard dhiyā vayam.
    Namo bharanta emasi.₄
    (Cf. Ṛv I.1.7; Yv. III.22)

15. Jarābodha tad viviḍḍhi viśe-viśe yajñiyāya.
    Stomaṁ rudrāya dṛśīkam.₅
    (Cf. S. 1663; Ṛv I.27.10)

Khaṇḍa II

Daśati 2

11. O divine adorable Lord, men sing reverent praises to you for the attainment of strength; may you destroy the enemy by strength.[1]
(Cf. S. 1648; Ṛv VIII.75.10)

12. I propitiate with praise the omniscient Lord, the bestower of blessings, immortal, the ordainer, and the dispeller of gloom.[2]
(Cf. Ṛv IV.8.1)

13. The sister hymns full of divine wisdom rise to you proclaiming your glories, they stand kindling you in the presence of cosmic vitality.[3]
(Cf. S. 1570; Ṛv VIII.102.13)

14. Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds.[4]
(Cf. Ṛv I.1.7)

15. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.[5]
(Cf. S. 1663; Ṛv I.27.10)

प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरग्न आ गहि ॥६॥
अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥७॥
और्वभृगुवच्छुचिमप्नवानवदा हुवे । अग्निꣳ समुद्रवाससम् ॥८॥
अग्निमिन्धानो मनसा धियꣳ सचेत मर्त्यः । अग्निमिन्धे विवस्वभिः ॥९॥
आदित्प्रत्नस्य रेतसो ज्योतिः पश्यन्ति वासरम् । परो यदिध्यते दिवि ॥१०॥

16. Prati tyam cārum adhvaram gopīthāya pra hūyase.
Marudbhir agna ā gahi.[6]
(Cf. Ṛv I.19.1)

17. Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ
Samrājantam adhvarāṇām.[7]
(Cf. S. 1634; Ṛv I.27.1)

18. Aurvabhṛguvac chucim apnavānavad ā huve.
Agnim̐ samudravāsasam.[8]
(Cf. Ṛv VIII.102.4)

19. Agnim indhāno manasā dhiyam̐ saceta martyaḥ.
Agnim indhe vivasvabhiḥ.[9]
(Cf. Ṛv VIII.102.22)

20. Ādit pratnasya retaso jyotiḥ paśyanti vāsaram.
Paro yad idhyate divi.[10]
(Cf. Ṛv VIII.6.30)

16. Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.[6]
(Cf. Ṛv I.19.1)

17. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse (to drive away worms and insects).[7]
(Cf. S. 1634; Ṛv I.27.1)

18. The one who is like an austere sage and like an honest toiler, such a pure fire divine pervading the entire space of firmament, I invoke.[8]
(Cf. Ṛv VIII.102.4)

19. Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.[9]
(Cf. Ṛv VIII.102.22)

20. Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven.[10]
(Cf. Ṛv VIII.6.30)

(३) तृतीया दशतिः

(१–१४) चतुर्दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा, (२, ५) द्वितीयापञ्चम्योर्बार्हस्पत्यो भरद्वाजः, (३, १०) तृतीयादशम्योर्गौतमो वामदेवः, (४, ६) चतुर्थीषष्ठयोर्मैत्रावरुणो वसिष्ठः, (७) सप्तम्या आङ्गिरसो विरूपः, (८) अष्टम्या आजीगर्तिः शुनःशेपः, (९) नवम्या आत्रेयो गोपवनः सप्तवध्रिर्वा, (११) एकादश्याः काण्वः प्रस्कण्वः, (१२) द्वादश्याः काण्वो मेधातिथिः, (१३) त्रयोदश्या आम्बरीषः सिन्धुद्वीपः, (१४) चतुर्दश्याश्च काव्य उशना ऋषयः। (१–३, ५–१०, १२, १४) प्रथमादितृचस्य पञ्चम्यादिषण्णां द्वादशीचतुर्दश्योश्चाग्निः, (४) चतुर्थ्या अग्नी रक्षोहा, (११) एकादश्याः सूर्यः, (१३) त्रयोदश्याश्चापो देवताः। (१) प्रथमाया विराड् गायत्री; (२–१४) द्वितीयादित्रयोदशानाञ्च गायत्री छन्दसी ॥

३ १ २ ३ १ २ ३ १ २ ३ १ २ २ ३ २ ३ १ २
अग्निं वो वृधन्तमध्वराणां पुरूतमम्। अच्छा नप्त्रे सहस्वते ॥१॥

३ २ ३ १ २ ३ २ ३ २ ३ २ ३ २ १ २ ३ १ ३ ३ २
अग्निस्तिग्मेन शोचिषा यꣳसद्विश्वं न्या३त्रिणम्। अग्निर्नो वꣳसते रयिम् ॥२॥

१ २ ३ २ ३ २ ३ २ ३ १ २ ३ १ २र ३ १ २ ३ २ ३ १ २
अग्ने मृड महाꣳ अस्यय आ देवयुं जनम्। इयेथ बर्हिरासदम् ॥३॥

२ ३ १ २ ३ १ २ ३ १ २ ३ २ १ २ ३ १ २
अग्ने रक्षा णो अꣳहसः प्रति स्म देव रीषतः। तपिष्ठैरजरो दह ॥४॥

Khaṇḍa III

Daśati 3

21. Agnim vo vṛdhantam adhvarāṇām purūtamam.
    Acchā naptre sahasvate.₁
    (Cf. S. 946; Ṛv VIII.102.7)

22. Agnis tigmena śociṣā yaṁsad viśvam nyātriṇam.
    Agnir nno vaṁsate rayim.₂
    (Cf. Ṛv VI.16.28; Yv. XVII.16)

23. Agne mṛḍa mahāṁ asyaya ā devayum janam.
    Iyetha barhir āsadam.₃
    (Cf. Ṛv IV.9.1.)

24. Agne rakṣā ṇo aṁhasaḥ prati sma deva rīṣataḥ.
    Tapiṣṭhair ajaro daha.₄
    (Cf. Ṛv VII.15.13)

Khaṇḍa III

Daśati 3

21. At our solemn spiritual accomplishments, free from all tints of violence, I invoke the fore-most adorable Lord for the spiritual fire of inner enlightenment ever growing strong. May he bless us with noble feelings — the valiant progeny of inner consciousness.[1]
(Cf. S. 946; Ṛv VIII.102.7)

22. May the Lord, with His sharp flame, cast down each destructive devourer; may he grant us precious treasures.[2]
(Cf. Ṛv VI.16.28)

23. O adorable Lord, make us happy. Supreme in your power. May you come to the pious devotees and be enshrined in his heart.[3]
(Cf. Ṛv IV.9.1)

24. Preserve us, O adorable Lord, from inequity. O eternal Lord, exempt us from decay and consume our sins with your blazing flames.[4]
(Cf. Ṛv VII.15.13)

अग्न युङ्क्ष्वा हि ये तवाश्वासो देव साधवः । अरं वहन्त्याशवः ॥५॥
नि त्वा नक्ष्य विश्पते द्युमन्तं धीमहे वयम् । सुवीरमग्न आहुत ॥६॥
अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ॥७॥
इममू षु त्वमस्माकꣳ सनिं गायत्रं नव्याꣳसम् । अग्ने देवेषु प्र वोचः ॥८॥
तं त्वा गोपवनो गिरा जनिष्ठदग्ने अङ्गिरः । स पावक श्रुधी हवम् ॥९॥
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्रत्नानि दाशुषे ॥१०॥

25. Agne yuṁkṣvā hi ye tavāśvāso deva sādhavaḥ. .
Aram vahantyāśavah.5
(Cf. S. 1383; Ṛv VI.16.43; Yv. XIII.36)

26. Ni tvā nakṣya viśpate dyumantam dhīmahe vayam.
Suvīram agna āhuta.6
(Cf. Ṛv VII.15.7)

27. Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
Apāṁ retāṁsi jinvati.7
(Cf. S. 1532; Ṛv VIII.44.16; Yv. III.12; XIII.14; XV.20)

28. Imamū ṣu tvam asmākam sanim gāyatram navyāṁsam.
Agne deveṣu pra vocah.8
(Cf. S. 1497; Ṛv I.27.4)

29. Tam tvā gopavano girā janiṣṭhad agne aṁgiraḥ.
Sa pāvaka śrudhī havam.9
(Cf. Ṛv VIII.74.11)

30. Pari vājapatiḥ kavir agnir havyānyakramīt.
Dadhad ratnāni dāśuṣe.10
(Cf. Ṛv IV.15.3; Yv. XI.25)

25. Harness, O divine Lord, your well-trained fast-moving horses in your chariot, who bear you quickly to bless us in our desired ends.[5]
(Cf. S. 1383; Ṛv VI.16.43)

26. O the approachable, the protector of people, the divine, the adorable, the one invoked by all, we enshrine you, the resplendent, the rightly glorified, in our heart.[6]
(Cf. Ṛv VII.15.7)

27. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.[7]
(Cf. S. 1532; Ṛv VIII.44.16)

28. O adorable God, may you distribute to Nature's agents the essence of our devout offerings and awaken in our hearts the wisdom indicated in the newest chants of hymn.[8]
(Cf. S. 1497; Ṛv I.27.4)

29. O Lord, ever and everywhere approachable, and purifier, kindly listen to our earnest prayers. The sage of the secret lore always refers to you as the generous giver of sustenance in his sweet devotional compositions.[9]
(Cf. Ṛv VIII.74.11)

30. The adorable Lord, the fire of enlightenment, accepts the devotional offerings from the wise and adept people, and blesses the offerers with precious spiritual gifts.[10]
(Cf. Ṛv IV.15.3)

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥११॥

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीवचातनम् ॥१२॥

शं नो देवीरभिष्टये शं नो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥१३॥

कस्य नूनं परीणसि धियो जिन्वसि सत्पते । गोषाता यस्य ते गिरः ॥१४॥

31. Udu tyam jātavedasam devam vahanti ketavaḥ.
Dṛṣe viśvāya sūryam.11
(Cf. Ṛv I.50.1; Yv. VII.41; VIII.41; XXXIII.31; Av. XIII.2.16; XX.47.13)

32. Kavim agnim upa stuhi satyadharmāṇam adhvare.
Devam amīvacātanam.12
(Cf. Ṛv I.12.7)

33. Śam no devīr abhiṣṭaye śam no bhavantu pītaye.
Śam yor abhi sravantu naḥ.13
(Cf. Ṛv X.9.4; Yv. XXXVI.12; Av. I.6.1)

34. Kasya nūnam parīṇasi dhiyo jinvasi satpate.
Gaṣātā yasya te giraḥ.14
(Cf. Ṛv VIII.84.7)

(४) चतुर्थी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ३, ७) प्रथमातृतीयासप्तमीनामृचां बार्हस्पत्यः शंयुस्तृणपाणिः, (२, ५, ८–९) द्वितीयापञ्चम्यष्टमीनवमीनां प्रागाथो भर्गः, (४) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (६) षष्ठयाः काण्वः प्रस्कण्वः, (१०) दशम्याश्चाङ्गिरसः सोभरिर्ऋषयः । (१–५, ७–१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाश्चाग्निः, (६) षष्ठयाश्चाग्न्युषसो देवताः । बृहती छन्दः ॥

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शꣳसिषम् ॥१॥

Khaṇḍa IV

Daśati 4

35. Yajñāyajñā vo agnaye girāgirā ca dakṣase.
Prapra vayam amṛatam jātavedasam priyam mitran na śaṁsiṣam.1
(Cf. S. 703; Ṛv VI.48.1; Yv. XXVII.42)

31. The banners of glory speak high of the effulgent God, who knows all that lives, that all may look on him.[11]
(Cf. Ṛv I.50.1)

32. May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.[12]
(Cf. Ṛv I.12.7)

33. May the divine favours of our omnipresent Lord be propitious to us, for the fulfilment of desires, and for our enjoyment. Let them shower on us well-being and fearlessness.[13]
(Cf. Ṛv X.9.4)

34. O Lord of the universe, tell me, whose offerings and songs delight you the most and whose prayers are acceptable to you as the best to grant him wealth and wisdom.[14]
(Cf. Ṛv VIII.84.7)

Khaṇḍa IV

Daśati 4

35. At every benevolent selfless work, let us glorify our adorable Lord. With reiterated eulogies to obtain the inner strength. May we glorify Him, the immortal, the cognizant of all that has come into existence as our dear friend.[1]
(Cf. S. 703; Ṛv VI.48.1)

पाहि नो अग्न एकया पाह्यू३त द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥२॥
बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठ्य रेवत्पावक दीदिहि ॥३॥
त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वं दयन्त गोनाम् ॥४॥
अग्ने जरितर्विश्पतिस्तपानो देव रक्षसः ।
अप्रोषिवान्गृहपते महाँ असि दिवस्पायुर्दुरोणयुः ॥५॥
अग्ने विवस्वदुषसश्चित्रँ राधो अमर्त्य ।
आ दाशुषे जातवेदो वहा त्वमद्या देवाँ उषर्बुधः ॥६॥

36. Pāhi no agna ekayā pāhyūta dvitīyayā.
Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso.2
(Cf. S. 1544; Ṛv VIII.60.9; Yv. XXVII.43)

37. **Bṛhadbhir** agne arcibhiḥ śukraṇa deva śociṣā.
Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihi.3
(Cf. Ṛv VI.48.7)

38. Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānām ūrvam dayanta gonām.4
(Cf. Ṛv VII.16.7; Yv. XXXIII.14)

39. Agne jaritar viśpatis tapāno dava rakṣasaḥ.
Aproṣivān gṛhapate mahaň asi divaspāyur duroṇayuḥ.5
(Cf. Ṛv VIII.60.19)

40. Agne vivasvad uṣasaś citram rādho amartya.
Ā dāśuṣe jātavedo vahā tvamadyā devān uṣarbudhaḥ.6
(Cf. S. 1780; Ṛv I.44.1)

36. O adorable Lord, protect us through the first, protect us through the second hymn, protect us through three hymns, and through four of them. O Lord of energy, O Lord of riches.[2]
(Cf. S. 1544; Ṛv VIII.60.9)

37. O divine, ever-young, resplendent fire-divine, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, ever continue to shine in our inner consciousness.[3]
(Cf. Ṛv VI.48.7)

38. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously surrender to you the sensualities of the sense organs to you.[4]
(Cf. Ṛv VII.16.7)

39. O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of the realm of enlightenment, ever-present there.[5]
(Cf. Ṛv VIII.60.19)

40. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, appearing along the morning dawn.[6]
(Cf. S. 1780; Ṛv I.44.1)

त्वं नश्चित्र ऊत्या वसो राधाꣳसि चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥७॥
त्वमित्सप्रथा अस्यग्ने त्रातर्ऋतः कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥८॥
आ नो अग्ने वयोवृधꣳ रयिं पावक शꣳस्यम् ।
रास्वा च न उपमाते पुरुस्पृहꣳ सुनीती सुयशस्तरम् ॥९॥
यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मधोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वग्नये ॥१०॥

41. Tvan naścitram ūtyā vaso rādhāṁsi codaya.
Asya rāyas tvam agne rathīr asi vidā gādham tuce tu naḥ.7
(Cf. S. 1623; Ṛv VI.48.9)

42. Tvam it saprathā asyagne trātar ṛtaḥ kaviḥ.
Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.8
(Cf. Ṛv VIII.60.5)

43. Ā no agne vayovṛdhaṁ rayim pāvaka śṁasyam.
Rāsvā ca na upamāte puruspṛhaṁ sunītī suyaśastaram.9
(Cf. Ṛv VIII.60.11)

44. Ye viśvā dayate vasu hotā mandro janānām.
Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.10
(Cf. S. 1583; Ṛv VIII.103.6)

41. O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety and respect to our children.[7]
(Cf. S. 1623; Ṛv VI.48.9)

42. O adorable fire-divine, you are truthful, the seer and widely-spread; O kindled refulgent Lord, the devotees invoke you that you come to them and bless each and everyone of them.[8]
(Cf. Ṛv VIII.60.5)

43. O purifying Lord, bestow upon us excellent wealth, the augmenter of food. Bestow upon us, O wealth-giver, that wealth of wisdom which all crave and which is glorious and which brings its own fame and glory.
(Cf. Ṛv VIII.60.11)

44. May our praises and devotional songs like the principal cups of the exhilarating elixir, proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.[10]
(Cf. S. 1583; Ṛv VIII.103.6)

(५) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयायाः प्रागाथो भर्गः, (३, ७) तृतीया सप्तम्योराङ्गिरसः सोभरिः, (४) चतुर्थ्या वैवस्वतो मनुः, (५) पञ्चम्या आङ्गिरसः सुदीतिः सौहोत्रः पुरुमीढो वा, (६) षष्ठ्याः काण्वः प्रस्कण्वः, (८) अष्टम्याः काण्वो मेधातिथिः, (९) नवम्या गाथिनो विश्वामित्रः, (१०) दशम्याश्च घौरः कण्व ऋषयः। (१-३, ५-७, ९-१०) प्रथमादितृचस्य पञ्चम्यादितृचस्य नवमीदशम्योश्चाग्निः, (४) चतुर्थ्या विश्वे देवाः, (८) अष्टम्याश्चेन्द्रो देवताः। बृहती छन्दः॥

एना वो अग्निं नमसोर्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥१॥

शेषे वनेषु मातृषु सं त्वा मर्तास इन्धते ।
अतन्द्रो हव्यं वहसि हविष्कृत आदिद्देवेषु राजसि ॥२॥

अदर्शि गातुवित्तमो यस्मिन्व्रतान्यादधुः ।
उपो षु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥३॥

अग्निरुक्थे पुरोहितो ग्रावाणो बर्हिरध्वरे ।
ऋचा यामि मरुतो ब्रह्मणस्पते देवा अवो वरेण्यम् ॥४॥

Khaṇḍa V

Daśati 5

45. Enā vo agnim namasorjo napātam ā huve.
Priyam cetiṣṭham aratim svadhvaram viśvasya dūtam amṛtam.₁
(Cf. S. 749; Ṛv VII.16.1; Yv. XV.32)

46. Śeṣe vaneṣu mātṛṣu sam tvā marttāsa indhate.
Atandro havyam vahasi haviṣkṛta ādid deveṣu rājasi.₂
(Cf. Ṛv VIII.60.15)

47. Adarśi gātuvittamo yasmin vratānyādadhuḥ.
Upo ṣu jātamāryasya vardhanam agnim nakṣantu no girah.₃
(Cf. S. 1515; Ṛv VIII.103.1)

48. Agnir ukthe purohito grāvāṇo barhir adhvare.
Ṛca yāmi maruto brahmaṇaspate devā avo vareṇyam.₄
(Cf. Ṛv VIII.27.1)

Khaṇḍa V

Daśati 5

45. I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and personal hatred and the immortal messenger of everyone.[1]
(Cf. S. 749; Ṛv VII.16.1)

46. You, O Fire, lie dormant and invisible within your mother's womb, the attrition stick or wood, churned and kindled by the fire-technician. Unweariedly, you after burning carry the combustion products of the house-fire to distant places; and thus, you, O terrestrial fire, occupy a high position among Nature's bounties.[2]
(Cf. Ṛv VIII.60.15)

47. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is definitely the noblest and wisest, and is the furtherer of the works of pious men.[3]
(Cf. S. 1515; Ṛv VIII.103.1)

48. The spiritual fire is the prime force of this cosmic sacrifice. The dark clouds of consciousness and mind are the first to be taken care of. I invoke with holy verse the vital principals, the masters of sacred knowledge and other Nature's bounties for our much desired protection.[4]
(Cf. Ṛv VIII.27.1)

अग्निमीडिष्वावसे गाथाभिः शीरशोचिषम् ।
अग्निꣳ राये पुरुमीढ श्रुतं नरोऽग्निः सुदीतये छर्दिः ॥५॥

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिरध्वरे ॥६॥

प्र दैवोदासो अग्निर्देव इन्द्रो न मज्मना ।
अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य शर्मणि ॥७॥

अध ज्मो अध वा दिवो बृहतो रोचनादधि ।
अया वर्द्धस्व तन्वा गिरा ममा जाता सुक्रतो पृण ॥८॥

कायमानो वना त्वं यन्मातॄरजगन्नपः ।
न तत्ते अग्ने प्रमृषे निवर्तनं यद्दूरे सन्निहाभुवः ॥९॥

49. Agnim īḍiṣvāvase gāthābhiḥ śīraśociṣam.
Agnim rāye purumīḍha śrutam naro'gniḥ sudītaye chardiḥ.5
(Cf. Ṛv VIII.71.14; Av. XX.103.1)

50. Śrudhi śrutkarṇa vahnibhir devair agne sayāvabhiḥ.
Ā sīdatu barhiṣi mitro aryamā prātaryāvabhir adhvare.6
(Cf. Ṛv I.44.13; Yv. XXXIII.15)

51. Pra daivodāso agnir deva indro na majmanā.
Anu mātaram pṛthivīm vi vāvṛte tasthau nākasya śarmaṇi.7
(Cf. S. 1577; Ṛv VIII.103.2)

52. Adha jmo adha vā divo bṛhato rocanād adhi.
Ayā vardhasva tanvā girā mamā jātā sukrato pṛṇa.8
(Cf. Ṛv VIII.1.18)

53. Kāyamāno vanā tvam yan mātṝr ajagann apaḥ.
Na tatte agne pramṛṣe nivarttanam yad dūre sann ihābhuvaḥ.9
(Cf. Ṛv III.9.2)

49. Solicit with your hymns for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper. The other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee.[5]
(Cf. Ṛv VIII.71.14)

50. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze and other morning glories appear and gracefully participate in the sacred performance of worship.[6]
(Cf. Ṛv I.44.13)

51. Fire-divine when invoked during the sun-shine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.[7]
(Cf. S. 1577; Ṛv VIII.103.2)

52. Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, you fulfil the aspirations of our people.[8]
(Cf. Ṛv VIII.1.18)

53. You go up to motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your carrying away so far has now become unbearable. So, in a moment, may you come to be with us to stay afar.[9]
(Cf. Ṛv III.9.2)

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शश्वते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१०॥

॥ इति प्रथमस्यार्द्धः प्रपाठकः ॥

54. Ni tvām agne manur dadhe jyotirjanāya śaśvate.
Dīdetha kaṇva ṛtajāta ukṣito yam namasyanti kṛṣṭayaḥ.10
(Cf. Ṛv I.36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

(६) षष्ठी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१, ७) प्रथमासप्तम्योर्ऋचोर्मैत्रावरुणो वसिष्ठः, (२-३, ५) द्वितीयातृतीयापञ्चमीनां घौरः कण्वः, (४) चतुर्थ्या आङ्गिरसः सोभरिः, (६) षष्ठयाः कात्य उत्कीलः, (८) अष्टम्याश्च गाथिनो विश्वामित्र ऋषयः । (१, ४-८) प्रथमायाश्चतुर्थ्यादिपञ्चानाञ्चाग्निः, (२) द्वितीयाया ब्रह्मणस्पतिः, (३) तृतीयायाश्च सूर्यो देवताः । बृहती छन्दः ॥

देवो वो द्रविणोदाः पूर्णां विवष्ट्वासिचम् ।
उद्वा सिञ्चध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥१॥
प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥२॥

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. Devo vo Draviṇodāḥ pūrṇām vivaṣṭvāsicam.
Udvā siñcadhvam upa vā pṛṇadhvam ādid vo deva ohate.1
(Cf. S. 1513; Ṛv VII.16.11)

56. Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.
Acchā vīram naryam paṅktirādhasam devā yajñam nayantu naḥ.2
(Cf. Ṛv I.40.3; Yv. XXXIII.89; XXXVII.7)

54. O fire within, mind has detained you to impart light to entire sense organs and vital systems. Born out of the eternal law and satiated with oblations, you have been kindled for the sake of enriching wisdom, revered by our people.[10]
(Cf. Ṛv. I. 36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

PRAPĀṬHAKA I: ARDHA II

Khaṇḍa VI

Daśati 6

55. The divine Lord, the giver of wealth, desires the ladle filled full with butter. Pour out the contents and replenish the vessel, and then He, the divine will convey your offerings to Nature's bounties.[1]
(Cf. S. 1513; Ṛv VII.16.11)

56. May the high preceptor come to us. May brilliant divine virtue come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity.[2]
(Cf. Ṛv I.40.3)

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥३॥
प्र यो राये निनीषति मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशꣳसिनं त्मना सहस्रपोषिणम् ॥४॥
प्र वो यह्वं पुरूणां विशां देवयतीनाम् ।
अग्निꣳ सूक्तेभिर्वचोभिर्वृणीमहे यꣳसमिदन्य इन्धते ॥५॥
अयमग्निः सुवीर्यस्येशे हि सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥६॥
त्वमग्ने गृहपतिस्त्वꣳ होता नो अध्वरे ।
त्वं पोता विश्ववार प्रचेता यक्षि यासि च वार्यम् ॥७॥

57. Ūdhva ū ṣu ṇa ūtaye tiṣṭhā devo na savitā.
Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir vihvayāmahe.3
(Cf. Ṛv I.36.13; Yv. IX.42)

58. Pra yo rāye ninīṣati martto yaste vaso dāśat.
Sa vīram dhatte agna ukthaśaṁsinam tmanā sahasraposiṇam.4
(Cf. Ṛv VIII.103.4)

59. Pra vo yahvam purūṇām viśām devayatīnām.
Agniṁ sūktebhir vacobhir vṛṇīmahe yaṁ samidanya indhate.5
(Cf. Ṛv I.36.1)

60. Ayam agniḥ suvīryasyeśe hi saubhagasya.
Rāya īśe svapatyasya gomata īśe vṛtrahathānām.6
(Cf. Ṛv III.16.1)

61. Tvam agne gṛhapatis tvam hotā no adhvare.
Tvaṃ potā viśvavāra pracetā yakṣi yāsi ca vāryam.7
(Cf. Ṛv VII.16.5)

57. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness.3
(Cf. Ṛv I.36.13)

58. O fire-divine, bestower of dwellings, the mortal whom you wish to live with opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and lord of great wealth.4
(Cf. Ṛv VIII.103.4)

59. We sincerely implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires.5
(Cf. Ṛv I.36.1)

60. This adorable God is the Lord of heroic strength and verily of good fortune. He is the Lord of wealth and giver of progeny and cattle; He commands the forces which repel evils.6
(Cf. Ṛv III.16.1)

61. O fire-divine, you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. You convey the oblations to other bounties and enjoy yourself.7
(Cf. Ṛv VII.16.5)

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।
अपां नपातꣳ सुभगꣳ सुदꣳससꣳ सुप्रतूर्तिमनेहसम् ॥८॥

62. Sakhāyas tvā vavṛmahe devam martāsa ūtaye.
Apām napātaṁ subhagaṁ sūdaṁsasaṁ supratūrttim anehasam.8
(Cf. Ṛv III.9.1)

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आर्चनानसः श्यावाश्वः, (२) द्वितीयाया वार्ष्टिहव्य उपस्तुतः, (३) तृतीयाया वामदेव्यो बृहदुक्थः, (४) चतुर्थ्या आङ्गिरसः कुत्सः, (५-६) पञ्चमीषष्ठयोर्बार्हस्पत्यो भरद्वाजः, (७) सप्तम्या गौतमो वामदेवः, (८, १०) अष्टमीदशम्योर्मैत्रावरुणो वसिष्ठः, (९) नवम्याश्च त्वाष्ट्रस्त्रिशिरा आप्त्यस्त्रितो वा ऋषयः । (१-४, ६, ९-१०) प्रथमादिचतसृणां षष्ठीनवमीदशमीनाञ्चाग्निः, (५) पञ्चम्या अग्निर्वैश्वानरः, (७) सप्तम्या रुद्रः, (८) अष्टम्याश्चाग्न्युषसौ देवताः । (१, ३, ५-९) प्रथमातृतीययोः पञ्चम्यादिपञ्चानाञ्च त्रिष्टुप्, (२, ४) द्वितीयाचतुर्थ्योर्जगती, (१०) दशम्याश्च विराड्गायत्री छन्दांसि ॥

आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम् ।
इडस्पदे नमसा रातहव्यꣳ सपर्यता यजतं पस्त्यानाम् ॥१॥
चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वेति धातवे ।
अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्याꣳ चरन् ॥२॥

Khaṇḍa VII

Daśati 7

63. Ā juhotā haviṣā marjayadhvam ni hotāram gṛhapatim dadhidhvam.
Iḍaspade namasā rātahavyaṁ saparyatā yajatam pastyānām.1

64. Citra icchiśostaruṇasya vakṣatho na yo mātarāvaveti dhātave.
Anūdhā yadajī janadadhā cidā vavakṣatsadyo mahi dūtyām caran.2
(Cf. Ṛv X.115.1)

62. We as your mortal friends choose you, the divine, for our protection. You are imperishable life-force suspicious, performer of benevolent deeds, the best guide and sinless and as such take us across the miseries.[8]
(Cf. Ṛv III.9.1)

Khaṇḍa VII

Daśati 7

63. May you, O devotees, invoke the fire-divine and offer to Him spiritual devotions, free from blemishes, and purify your heart. May you establish this protector of the house-hold, at the sacred place of worship and along with your offerings surrender to Him with reverence.[1]

64. Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately (and directly) bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with eagerness.[2]
(Cf. Ṛv X.115.1)

इदं त एकं पर ऊ त एकं तृतीयेन ज्योतिषा सं विशस्व ।
संवेशनस्तन्वे३ चारुरेधि प्रियो देवानां परमे जनित्रे ॥३॥
इमꣳ स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भद्रा हि नः प्रमतिरस्य सꣳसद्यग्ने सख्ये मा रिषामा वयं तव ॥४॥
मूर्द्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविꣳ सम्राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥५॥
वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरग्ने जनयन्त देवाः ।
तं त्वा गिरः सुष्टुतयो वाजयन्त्याजिं न गिर्ववाहो जिग्युरश्वाः ॥६॥

65. Idam ta ekam para ū ta ekam tṛtīyena jyotiṣā sam viśasva.
Saṁveśanastanve cārur edhi priyo devānām parame janitre.₃
(Cf. Ṛv X.56.1); Av. XVIII.3.7)

66. Imaṁ stomam arhate jātavedase ratham iva sam mahemā manīṣayā.
Bhadrā hi naḥ pramatir asya saṁsadyagne sakhye mā riṣāmā vayam tava.₄
(Cf. S. 1064; Ṛv I.94.1; Av. XX.13.3)

67. Mūrdhānam divo aratim pṛthivyā vaiśvānaram ṛta ā jātam agnim.
Kaviṁ samrājam atithim janānām āsannaḥ pātram janayanta devāḥ.₅
(Cf. S. 1140; Ṛv VI.7.1; Yv. VII.24; XXXIII.8)

68. Vi tvad āpo na parvatasya pṛṣṭhādukthebhiragne janayanta devāḥ.
Tam tvā giraḥ suṣṭutayo vājayantyajim na girvavāho jigyuraśvāḥ.₆
(Cf. Ṛv VI.24.6)

65. Here is one light for you (the terrestrial fire) and this other is also there for you; (the vital breath of the mid-regions); may you enter into the third one (the celestial sun) and be then united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving.3
(Cf. Ṛv X.56.1)

66. To him who is reverent and all knowing, we offer our devotional prayers, we thoughtfully construct our hymns as an artisan chisels out his chariot (from wood). In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.4
(Cf. S. 1064; Ṛv I.94.1)

67. Divine forces of cosmos manifest the glory of our universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order is wise, sovereign, a guest dear to men and eternally existing.5
(Cf. S. 1140; Ṛv VI.7.1)

68. As water descends from mountain tops, so spring forth Nature's bounties through your eulogies. In eagerness and vigour they are like warriors mounted on coursers rushing to the battle field, and bringing blessings from you, for you are accessible by praises only.6
(Cf. Ṛv VI.24.6)

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोदस्योः ।
अग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥७॥
इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीडते सबाध आग्निरग्रमुषसामशोचि ॥८॥
प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥९॥
अग्निं नरो दीधितिभिररण्योर्हस्तच्युतं जनयत प्रशस्तम् ।
दूरेदृशं गृहपतिमथव्युम् ॥१०॥

69. Ā vo rājānam adhvarasva rudraṁ hotāraṁ satyayajaṁ rodasyoḥ.
Agnim purā tanayitr ora cittā ddhiranyarūpam avase krṇudhvam.7
(Cf. Ṛv IV.3.1)

70. Indhe rājā samaryo namobhir yasya pratīkam āhutam ghṛtena.
Naro havyebhir īḍate sabādha āgni aragram uṣasāma śoci.8
(Cf. Ṛv VII.8.1)

71. Pra ketunā bṛhatā yātyagnir ā rodasī vṛṣabho roravīti.
Divaścidantād upamām udānaḍ apām upasthe mahiṣo vavardha.9
(Cf. Ṛv X.8.1; Av. XVIII.3. 65)

72. Agnim naro dīdhitibhir araṇyor hastacyutam janayata praśastam.
Dūredṛśam gṛhapatim athavyum.10
(Cf. S. 1373; Ṛv VII.1.1)

69. Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is the presiding Lord of worship, the invoker, the one that afflicts adversaries, the institutor of sacrificial cosmic order between the earth and heaven and the one invested with golden colours.[7]
(Cf. Ṛv IV.3.1)

70. The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and evoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn.[8]
(Cf. Ṛv VII.8.1)

71. The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters.[9]
(Cf. Ṛv X.8.1)

72. As fire-technicians with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes — ever vigilant and sovereign Lord of creation. [10]
(Cf. S. 1373; Ṛv VII.1.1)

(८) अष्टमी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋच आत्रेयौ बुधगविष्ठिरौ, (२, ५) द्वितीयापञ्चम्योर्भालन्दनो वत्सप्रीः, (३) तृतीयाया बार्हस्पत्यो भरद्वाजः, (४, ७) चतुर्थीसप्तम्योर्गाथिनो विश्वामित्रः, (६) षष्ठ्या मैत्रावरुणो वसिष्ठः, (८) अष्टम्याश्च भारद्वाजः पायुर्ऋषयः । (१) प्रथमाया अग्न्युषसौ, (२, ४-५, ७-८) द्वितीयाचतुर्थीपञ्चमीसप्तम्यष्टमीनामग्निः, (३) तृतीयायाः पूषा, (६) षष्ठ्याश्चेन्द्रो देवताः । त्रिष्टुप् छन्दः ॥

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥

प्र भूर्जयन्तं महां विपोधां मूरैरमूरं पुरां दर्माणम् ।
नयन्तं गीर्भिर्वना धियं धा हरिश्मश्रुं न वर्मणा धनर्चिम् ॥२॥

शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वधावन्भद्रा ते पूषन्निह रातिरस्तु ॥३॥

Khaṇḍa VIII

Daśati 8

73. Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uṣāsam.
Yahvā iva pra vayām ujjihānāḥ pra bhānavaḥ sasrate nākam accha.$_1$
(Cf. S. 1746; Ṛv V.1.1; Yv. XV.24; Av. XIII.2.46)

74. Pra bhūrjayantam mahān vipodhām mūrair amūram darmāṇam.
Nayantam gīrbhir vanā dhiyam dhā hariśmaśrum na varmaṇā dhanarcim.$_2$
(Cf. Ṛv X.46.5)

75. Śukram te anyad yajatam te anyad viṣurūpe ahani dyaur ivāsi.
Viśvā hi māyā avasi svadhāvan bhadrā te pūṣann iha rātir astu.$_3$
(Cf. Ṛv VI.58.1)

Khaṇḍa VIII

Daśati 8

73. At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by man. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.[1]
(Cf. S. 1746; Ṛv V.1.1)

74. He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws.[2]
(Cf. Ṛv X.46.5)

75. O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexions. Verily, you bestow all forms of intellectual food. May your auspicious liberality be manifested on this occasion.[3]
(Cf. Ṛv VI.58.1)

इडामग्ने पुरुदꣳसꣳ सनिं गोः शश्वत्तमꣳ हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥४॥
प्र होता जातो महान्नभोविन्नृषद्मा सीददपां विवर्ते ।
दधद्यो धायी सुते वयाꣳसि यन्ता वसूनि विधते तनूपाः ॥५॥
प्र सम्राजमसुरस्य प्रशस्तं पुꣳसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्येव प्र तवसस्कृतानि वन्दद्वारा वन्दमाना विवष्टु ॥६॥

अरण्योर्निहितो जातवेदा गर्भ इवेत्सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥७॥

76. Iḍām agne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha.
Syān naḥ sūnus tanayo vijāvāgne sā te sumatir bhūtvasme.4
(Cf. Ṛv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5; Yv. XII.51)

77. Pra hotā jāto mahān nabhōvin nṛṣadmā sīdadapām vivarte.
Dadhadyo dhāyī sute vayāṁsi yantā vasūni vidhate tanūpāḥ.5
(Cf. Ṛv X.46.1)

78. Pra saṁrājam asurasya praśastam puṁsaḥ kṛṣṭīnām anumādyasya.
Indrasyeva pra tavasas kṛtāni vandadvāra vandamānā vivaṣṭu.6
(Cf. Ṛv VII.6.1)

79. Araṇyor nihito jātavedā garbha ivet subhṛto garbhiṇībhiḥ.
Divedive īḍyo jāgṛvadbhir haviṣmadbhir manuṣyebhir agniḥ.7
(Cf. Ṛv III.29.2)

76. O fire-divine, may you grant wealth and wisdom to your most devoted worshipper, and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.[4]
(Cf. Ṛv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5)

77. He (the fire-divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established high at the altar, be the giver of food and riches to the worshipper.[5]
(Cf. Ṛv X.46.1)

78. I glorify the achievements of that terrestrial fire, male personified, and salute the most revered among common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). May we proclaim his victories and exploits with reverential regards — the only one next to him is the resplendent sun (for people on this earth).[6]
(Cf. Ṛv VII.6.1)

79. This omnipresent fire lies in the two fire-sticks as an embryo well-cared for in a pregnant woman. This fire-divine must be exalted day by day by men, ever-vigilant, and rich in devotional prayers.[7]
(Cf. Ṛv III.29.2)

सनादग्ने मृणसि यातुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु दह सहमूरान्कयादो मा ते हेत्या मुक्षत दैव्यायाः ॥८॥

80. Sanād agne mṛṇasi yātudhānān na tvā rakṣāṁsi pṛtanāsu jigyuḥ.
Anu daha sahamūrān kayādo mā te hetyā mukṣata daivyāyāḥ.8
(Cf. Ṛv X.87.19; Av. V.29.11; VIII.3.18)

(९) नवमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आत्रेयो गयः, (२-४) द्वितीयादितृचस्य बार्हस्पत्यो भरद्वाजः, (५) पञ्चम्या आत्रेयो मृक्तवाहा द्वितः, (६) षष्ठ्या आत्रेयो वसूयवः, (७, ९) सप्तमीनवम्योरात्रेयो गोपवनः सप्तवध्रिर्वा, (८) अष्टम्या आत्रेयः पूरुः, (१०) दशम्याश्च मारीचः कश्यपो वैवस्वतो मनुर्वा, उभौ वा ऋषयः। (१-८, १०) प्रथमाद्यष्टानां दशम्याश्चाग्निः, (९) नवम्याश्चाग्निर्वृत्रहा देवते । अनुष्टुप् छन्दः ॥

अग्न ओजिष्ठमा भर द्युम्नमस्मभ्यमध्रिगो ।
प्र नो राये पनीयसे रत्सि वाजाय पन्थाम् ॥१॥
यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः ।
आजुह्वद्धव्यमानुषक्शर्म भक्षीत दैव्यम् ॥२॥
त्वेषस्ते धूम ऋण्वति दिवि सं च्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥३॥

Khaṇḍa IX

Daśati 9

81. Agna ojiṣṭhamā bhara dyumnamasmabhyam adhrigo.
Pra no rāye panīyase ratsi vājāya panthām.1
(Cf. Ṛv V.10.1)

82. Yadi vīro anu ṣyād agnim in dhīta martyaḥ.
Ājuhvaddhavyam ānuṣak śarma bhakṣīta daivyam.2

83. Tveṣaste dhūma ṛṇvati divi sam cchukra ātataḥ.
Sūro na hi dyutā tvam kṛpā pāvaka rocase.3
(Cf. Ṛv VI.2.6; Av. XVIII.4.59)

80. O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; please burn the murderous flesh-eating such creatures one by one; let none of them escape alive against your divine weapons.8
(Cf. Ṛv X.87.19)

Khaṇḍa IX

Daśati 9

81. O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour; may you invest us with over-flowing store of wealth, and mark out for us the paths of spiritual enlightenment.1
(Cf. Ṛv V.10.1)

82. In case one has a brave son, full of zeal, may he serve and kindle the spiritual fire within him and serve the society with benevolent deeds. He is blessed with God's protection and favours.2

83. O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.3
(Cf. Ṛv VI.2.6)

त्वꣳ हि क्षैतवद्यशोग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥४॥
प्रातरग्निः पुरुप्रियो विश स्तवेतातिथिः ।
विश्वे यस्मिन्नमर्त्ये हव्यं मर्तास इन्धते ॥५॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो ।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥६॥
विशोविशो वो अतिथिं वाजयन्तः पुरुप्रियम् ।
अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥७॥
बृहद्वयो हि भानवेर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तये मर्त्तासो दधिरे पुरः ॥८॥

84. Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase.
Tvam vicarṣaṇe śravo vaso puṣṭim na puṣyasi.4
(Cf. Ṛv VI.2.1)

85. Prātar agniḥ purupriyo viśa stavetātithiḥ.
Viśve yasminnamartye havyam martāsa indhate.5
(Cf. Ṛv V.18.1)

86. Yad vāhiṣṭham tad agnaye bṛhad arca vibhāvaso.
Mahiṣīva tvad rayis tvad vājā udīrate.6
(Cf. Ṛv V.25.7; Yv. XXVI.12)

87. Viśoviśo vo atithim vājayantaḥ purupriyam.
Agnim vo duryam vacaḥ stuṣe śūṣasya manmabhiḥ.7
(Cf. S. 1564; Ṛv VIII.74.1)

88. Bṛhad vayo hi bhānave-rcā devāyāgnaye.
Yam mitram na praśastaye marttāso dadhire puraḥ.8
(Cf. Ṛv V.16.1)

84. O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.[4]
(Cf. Ṛv VI.2.1)

85. At early morns, may the fire-divine of devotional spirituality, endeared by all, the guest of the house be glorified. In him, the everlasting one, all mortals make their offerings blaze.[5]
(Cf. Ṛv V.18.1)

86. The praise, which best conveys our veneration, is directed to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample spiritual food and strength.[6]
(Cf. Ṛv V.25.7)

87. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like a venerable guest in every house.[7]
(Cf. S. 1564; Ṛv VIII.74.1)

88. Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a dearest friend.[8]
(Cf. Ṛv V.16.1)

अगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् । य स्म श्रुतर्वन्नार्क्षे बृहदनीक इध्यते ॥९॥

जातः परेण धर्मणा यत्सवृद्भिः सहाभुवः ।
पिता यत्कश्यपस्याग्निः श्रद्धा माता मनुः कविः ॥१०॥

89. Aganma vṛtrahantamam jyeṣṭham agnim ānavam.
Ya sma śrutarvann ārkṣe bṛhad anīka idhyate.9
(Cf. Ṛv VIII.74.4)

90. Jātaḥ pareṇa dharmaṇā yatsavṛdbhiḥ sahābhuvaḥ.
Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.10

(१०) दशमी दशतिः

(१-६) षड्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसस्तापसोऽग्निः, (२) द्वितीयाया आङ्गिरस्यो ब्राह्मण्यो वैवस्वतो यमो वा, (३) तृतीयायाः काश्यपोऽसितो देवलो वा, (४) चतुर्थ्या भार्गवः सोमाहुतिः, (५) पञ्चम्या भारद्वाजः पायुः, (६) षष्ठ्याश्च काण्वः प्रस्कण्व ऋषयः । (१) प्रथमायाः सोमवरुणाग्न्यादित्यविष्णुब्रह्म-बृहस्पतयो विश्वे देवा वा, (२-४) द्वितीयादितृचस्याग्निः, (५) पञ्चम्या अग्नी रक्षोहा, (६) षष्ठ्याश्च विश्वे देवा लिङ्गोक्ता वाग्निर्वसवो रुद्रा आदित्या देवताः । अनुष्टुप् छन्दः ॥

सोमꣳ राजानं वरुणमग्निमन्वारभामहे ।
आदित्यं विष्णुꣳ सूर्यं ब्रह्माणं च बृहस्पतिम् ॥१॥

इत एत उदारुहन्दिवः पृष्ठान्या रुहन् ।
प्र भूर्जयो यथा पथोद्यामङ्गिरसो ययुः ॥२॥

राये अग्ने महे त्वा दानाय समिधीमहि ।
ईडिष्वा हि महे वृषं द्यावा होत्राय पृथिवी ॥३॥

Khaṇḍa X

Daśati 10

91. Somaṁ rājānam varuṇam agnim anvārabhāmahe.
Ādityam viṣṇuṁ sūryam brahmāṇam ca bṛhaspatim.1
(Cf. Ṛv X.141.3; Yu. IX.26; Av. III.20.4)

92. Ita eta udāruhan divaḥ pṛṣṭhānyā ruhan.
Pra bhūrjayo yathā pathodyām aṅgiraso yayuḥ.2

93. Rāye agne mahe tvā dānāya samidhīmahi.
Īḍiṣvā hi mahe vṛṣam dyāvā hotrāya pṛthivī.3

89. We have come to that most excellent fire-divine, who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore always waxes beyond expectation.9
(Cf. Ṛv VIII.74.4)

90. O fire divine, born as the loftiest among all, comrade of those who grow with him — the intellectual seers, are his fathers. Truth-based faith is the mother and the inner conscience his adorer.10

Khaṇḍa X

Daśati 10

91. We invoke and evoke the blissful bounties and venerable sovereignities, the fire of spirituality, the sun, the infinity, the all-pervading energies, the effulgent bounty, the supreme divinity and universal lordship.1
(Cf. Ṛv X.141.3)

92. Hence these Nature's bounties gone up high and mounted to topmost heights of heaven — they become conquerers on the path by which our divine intellectuals, adept in spiritual practices, travel to the lofty sky.2

93. O fire-divine, we always kindle you, so that you ever send down to us ample wealth. O showerer of blessings, for your superb favours, we pray, may the bounties of heaven and earth come to us.3

दधन्वे वा यदीमनु वोचद्ब्रह्मेति वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत् ॥४॥

प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि । यातुधानस्य रक्षसो बलं न्युब्जवीर्यम् ॥५॥

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत । यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥६॥

॥ इति प्रथमः प्रपाठकः ॥

94. Dadhanve vā yad īm anu vocad brahmeti veru tat.
Pari vaśvāni kāvyā nemiścakram ivābhuvat.4
(Cf. Ṛv II.5.3)

95. Pratyagne harasā haraḥ śṛṇāhi viśvatas pari.
Yātudhānasya rakṣaso balam nyubjavīryam.5
(Cf. Ṛv X.87.25)

96. Tvam agne vasūm̐ riha rudrām̐ ādityām̐ uta.
Yajā svadhvaram janam manujātam ghṛtapruṣam.6
(Cf. Ṛv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I, and also to Ardha II, and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

94. When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.[4]
(Cf. Ṛv II.5.3)

95. Shoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of wicked.[5]
(Cf. Ṛv X.87.25)

96. O adorable God, with your blessings, may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts.[6]
(Cf. Ṛv I.45.1)

Here ends Daśati 10 of Prapāṭhaka I, and also to Ardha II, and also ends Prapāṭhaka I. Also ends Khaṇḍa X of Adhyāya I.

अथ द्वितीयः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच औचथ्यो दीर्घतमाः, (२, ४) द्वितीयाचतुर्थ्योर्गाथिनो विश्वामित्रः, (३) तृतीयाया राहूगणो गोतमः, (५) पञ्चम्या आप्त्यस्त्रितः, (६) षष्ठ्याः काण्व इरिम्बिठिः, (७, ८, १०) सप्तम्यष्टमीदशमीनां वैयश्वो व्यश्वमनाः, (९) नवम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः। (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योश्चाग्निः, (६) षष्ठ्या अग्निरदितिर्वा, (९) नवम्या विश्वे देवाः, (१०) दशम्याश्चाग्नी रक्षोहा देवताः। उष्णिक् छन्दः॥

पुरु त्वा दाशिवाꣳ वोचेरिरग्ने तव स्विदा। तोदस्येव शरण आ महस्य ॥१॥

प्र होत्रे पूर्व्यं वचोग्नये भरता बृहत्। विपां ज्योतीꣳषि बिभ्रते न वेधसे ॥२॥

अग्ने वाजस्य गोमत ईशानः सहसो यहो। अस्मे देहि जातवेदो महि श्रवः ॥३॥

अग्ने यजिष्ठो अध्वरे देवां देवयते यज। होता मन्द्रो वि राजस्यति स्रिधः ॥४॥

जज्ञानः सप्त मातृभिर्मेधामाशासत श्रिये। अयं ध्रुवो रयीणां चिकेतदा ॥५॥

PRAPĀṬHAKA II: ARDHA I

Khaṇḍa XI

Daśati 1

97. Puru tvā dāśivāṁ vocerir agne tava svidā.
Todasyeva śaraṇa ā mahasya.1
(Cf. Ṛv I.150.1)

98. Pra hotre pūrvyam vacognaye bharatā bṛhat.
Vipām jyotīṁṣi bibhrate na vedhase.2
(Cf. Ṛv III.10.5)

99. Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dehi jātavedo mahi śravaḥ.3
(Cf. S. 1561; Ṛv I.79.4; Yv. XV.35)

100. Agne yajiṣṭho adhvare devān devayate yaja.
Hotā mandro vi rājasyati sridhaḥ.4
(Cf. Ṛv III.10.7)

101. Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye.
Ayam dhruvo rayīṇām ciketadā.5
(Cf. Ṛv IX.102.4)

PRAPĀṬHAKA II: ARDHA I

Khaṇḍa XI

Daśati I

97. Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant in the house of a great master).[1]
(Cf. Ṛv I.150.1)

98. To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom.[2]
(Cf. Ṛv III.10.5)

99. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance.[3]
(Cf. S. 1561; Ṛv I.79.4)

100. O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under supreme sovereignity, since you are the invoker, blissful and giver of protection against calamities.[4]
(Cf. Ṛv III.10.7)

101. The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches.[5]
(Cf. Ṛv IX.102.4)

उत स्या नो दिवा मतिरदितिरूत्यागमत् । सा शन्ताता मयस्करदप स्रिधः ॥६॥
ईडिष्वा हि प्रतीव्याꣳ यजस्व जातवेदसम् । चरिष्णुधूममगृभीतशोचिषम् ॥७॥
न तस्य मायया च न रिपुरीशीत मर्त्यः । यो अग्नये ददाश हव्यदातये ॥८॥
अप त्यं वृजिनꣳ रिपुꣳ स्तेनमग्ने दुराध्यम् । दविष्ठमस्य सत्पते कृधी सुगम् ॥९॥
श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विश्पते । नि मायिनस्तपसा रक्षसो दह ॥१०॥

102. Uta syā no divā matir aditir ūtyāgamat.
Sā śantātā mayaskarad apa sridhaḥ.$_6$
(Cf. Ṛv VIII.18.7)

103. Īḍiṣvā hi pratīvyām yajasva jātavedasam.
Cariṣṇudhūmam agṛbhītaśociṣam.$_7$
(Cf. Ṛv VIII.23.1)

104. Na tasya māyayā ca na ripur īśīta martyaḥ.
Yo agnaye dadāśa havyadātaye.$_8$
(Cf. Ṛv VIII.23.15)

105. Apa tyam vṛjinam̐ ripum̐ stenam agne durādhyam.
Daviṣṭhamasya satpate kṛdhī sugam.$_9$
(Cf. Ṛv VI.51.13)

106. Śruṣṭyagne navasya me stomasya vīra viśpate.
Ni māyinas tapasā rakṣaso daha.$_{10}$
(Cf. Ṛv VIII.23.14)

102. May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies.[6]
(Cf. Ṛv VIII.18.7)

103. May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance.[7]
(Cf. Ṛv VIII.23.1)

104. No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations.[8]
(Cf. Ṛv VIII.23.15)

105. O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy.[9]
(Cf. Ṛv VI.51.13)

106. O brave fire-divine, lord of men, on hearing my new hymn of praise, you consume the guileful lawless people with your flames.[10]
(Cf. Ṛv VIII.23.14)

(२) द्वितीया दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१-७) प्रथमादिसप्तर्चां काण्वः सोभरिः, (८) अष्टम्याश्च वैयश्वो व्यश्वमना ऋषी । (१-७) प्रथमादिसप्तानामग्निः, (८) अष्टम्याश्चाग्नी रक्षोहा देवते । (१-७) प्रथमादिसप्तानां ककुबुष्णिक्, (८) अष्टम्याश्च पुरउष्णिक् छन्दसी ॥

प्र मंहिष्ठाय गायत ऋताव्ने बृहते शुक्रशोचिषे । उपस्तुतासो अग्नये ॥१॥

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः । यस्य त्वं सख्यमाविथ ॥२॥

तं गूर्धया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमूहिषे ॥३॥

मा नो हृणीथा अतिथिं वसुरग्निः पुरुप्रशस्त एषः । यः सुहोता स्वध्वरः ॥४॥

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः । भद्रा उत प्रशस्तयः ॥५॥

Khaṇḍa XII

Daśati 2

107. Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.
Upastutāso agnaye.₁
(Cf. S. 878; Ṛv VIII.103.8)

108. Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ.
Yasya tvaṁ sakhyam āvitha.₂
(Cf. S. 1822; Ṛv VIII.19.30)

109. Tam gūrdhayā svarṇaram devāso devam aratim dadhanvire.
Devatrā havyam ūhiṣe.₃
(Cf. S. 1687; Ṛv VIII.19.1)

110. Mā no hṛṇīthā etithim vasur agniḥ purupraśasta eṣaḥ.
Yaḥ suhotā svadhvaraḥ.₁₄
(Cf. Ṛv VIII.103.12)

111. Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ.
Bhadrā uta praśastayaḥ.₅
(Cf. S. 1559; Ṛv VIII.19.19; Yv. XV.38)

Khaṇḍa XII

Daśati 2

107. O Chanters, sing forth to the mighty adorable Lord who is most bounteous, servant of truth and radiant with His refulgence.[1]
(Cf. S. 878; Ṛv VIII.103.8)

108. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.[2]
(Cf. S. 1822; Ṛv VIII.19.30)

109. Glorify that unattached Lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.[3]
(Cf. S. 1687; Ṛv VIII.19.1)

110. May none obstruct adorable Lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice.[4]
(Cf. Ṛv VIII.103.12)

111. May the fire to whom all our offerings are presented be propitious to us. O blessed Lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.[5]
(Cf. S. 1559; Ṛv VIII.19.19)

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥६॥
तदग्ने द्युम्नमा भर यत्सासाहा सदने कं चिदत्रिणम् । मन्युं जनस्य दूढ्यम् ॥७॥
यद्वा उ विश्पतिः शितः सुप्रीतो मनुषो विशे। विश्वेदग्निः प्रति रक्षाꣳसि सेधति॥८॥

112. Yajiṣṭham tvā vavṛmahe devam devatrā hotāram amartyam.
Asya yajñasya sukratum.6
(Cf. S. 1413; Ṛv VIII.19.3)

113. Tadagne dyumnamā bhara yat sāsāhā sadane kam cid atriṇam.
Manyum janasya dūḍhyam.7
(Cf. Ṛv VIII.19.15)

114. Yadvā u viśpatiḥ śitaḥ suprīto manuṣo viśe.
Viśved agniḥ prati rakṣāṁsi sedhati.8
(Cf. Ṛv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also ends Adhyāya I, and also ends Daśati 2 of the Prapāṭhaka II.
Also ends here Āgneya Kāṇḍa (Parva)

(३) तृतीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋषो बार्हस्पत्यः शंयुः, (२, ४-५) द्वितीयायाश्चतुर्थीपञ्चम्योश्चाङ्गिरसौ श्रुतकक्षसुकक्षौ, (३) तृतीयायाः प्रागाथो हर्यतः, (६) षष्ठ्या इन्द्रमातरो देवजामयः, (७-८) सप्तम्यष्टम्योः काण्वायनौ गोषूक्ती अश्वसूक्ती च, (९-१०) नवमीदशम्योश्च काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च ऋषयः। इन्द्रो देवता। गायत्री छन्दः॥

तद्वो गाय सुते सचा पुरुहूताय सत्वने । शं यद्गवे न शाकिने ॥१॥

AINDRA KAṆḌA
Adhyāya II

Khaṇḍa I

Daśati 3

115. Tadvo gāya sute sacā puruhūtāya satvane.
Śam yadgave na śākine.1
(Cf. S. 1666; Ṛv VI.45.22; Av. XX.78.1)

112. We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation.[6]
(Cf. S. 1413; Ṛv VIII.19.3)

113. Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes and subdues the wrath of any malignant person.[7]
(Cf. Ṛv VIII.19.15)

114. When the fire-divine, the Lord of men, is augmented by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you.[8]
(Cf. Ṛv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also Adhyāya I, and also here ends Daśati 2 of the Prapāṭhaka II. Also ends here Āgneya Kāṇḍa (Parva)

AINDRA KAṆḌA (PARVA)
Adhyāya II

Khaṇḍa I

Daśati 3

115. O chanters, may you sing glory of Lord, who is invoked by all and is the subduer of adversaries. Get ready, all in a group, to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.[1]
(Cf. S. 1666; Ṛv VI.45.22)

यस्ते नूनꣳ शतक्रतविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदेः ॥२॥
गाव उप वदावटे मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥३॥
अरमश्वाय गायत श्रुतकक्षारं गवे । अरमिन्द्रस्य धाम्ने ॥४॥
तमिन्द्रं वाजयामसि महे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥५॥
त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वꣳ सन्वृषन्वृषेदसि ॥६॥
यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् । चक्राण ओपशं दिवि ॥७॥
यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोसखा स्यात् ॥८॥

116. Yaste nūnaṁ śatakratavindra dyumnitamo madaḥ.
Tena nūnam made madeḥ.2
(Cf. Ṛv VIII.92.16)

117. Gāva upa vadāvaṭe mahī yajñasya rapsudā
Ubhā karṇā hiraṇyayā.3
(Cf. S. 1602; Ṛv VIII.72.12; Yv. XXXIII.19.17)

118. Aramaśvāya gāyata śrutakakṣāram gave.
Aram indrasya dhāmne.4
(Cf. Ṛv VIII.92.25)

119. Tam indram vājayāmasi mahe vṛtrāya hantave.
Sa vṛṣā vṛṣabho bhuvat.5
(Cf. S. 1222; Ṛv VIII.93.7; Av. XX.47.1; 137.12)

120. Tvam indra balād adhi sahaso jāta ojasaḥ.
Tvaṁ san vṛṣan vṛṣed asi.6
(Cf. Ṛv X.153.2; Av. XX.93.5)

121. Yajña indram avardhayad yad bhūmim vyavartayat.
Cakrāṇa opaśam divi.7
(Cf. S. 1639; Ṛv VIII.14.5; Av. XX.27.5)

122. Yad indrāham yathā tvam īśīya vasva eka it.
Stotā me gosakhā syāt.8
(Cf S 1834; Ṛv VIII.14.1; Av. XX.27.1)

116. O resplendent, the performer of hundreds of selfless deeds. May you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of loving devotion.[2]
(Cf. Ṛv VIII.92.16)

117. Draw near, O cows, O divine speech, to the cauldron; the two mighty ones – heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden.[3]
(Cf. S. 1602; Ṛv VIII.72.12)

118. The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts.[4]
(Cf. Ṛv VIII.92.25)

119. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.[5]
(Cf. S. 1222; Ṛv VIII.93.7)

120. O resplended king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing.[6]
(Cf. Ṛv X.153.2)

121. The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament.[7]
(Cf. S. 1639; Ṛv VIII.14.5)

122. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.[8]
(Cf. S. 1834; Ṛv VIII.14.1)

पन्यंपन्यमित्सोतार आ धावत मद्याय । सोमं वीराय शूराय ॥९॥
इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्ररिमा ते ॥१०॥

123. Panyam-panyam it sotāra ā dhāvata madyāya.
Somam vīrāya śūrāya.9
(Cf. S. 1657; Ṛv VIII.2.25)

124. Idam vaso sutam andhaḥ pibā supūrṇam udaram.
Anābhayin rarimā te.10
(Cf. S. 734; Ṛv VIII.2.1)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचामाङ्गिरसौ श्रुतकक्षसुकक्षौ, (३) तृतीयाया बार्हस्पत्यः शंयुः, (५-६) पञ्चमीषष्ठयोर्वैश्वामित्रो मधुच्छन्दाः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वस्त्रिशोकः, (८) अष्टम्याश्च मैत्रावरुणो वसिष्ठ ऋषयः । (१-२) प्रथमाद्वितीययोः सूर्यः, (३-८) तृतीयादिषण्णामिन्द्रः, (९-१०) नवमीदशम्योश्चाग्निर्देवताः । गायत्री छन्दः ॥

उद्घेदभि श्रुतामघं वृषभं नर्यापसम् । अस्तारमेषि सूर्य ॥१॥
यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥२॥
य आनयत्परावतः सुनीती तुर्वशं यदुम् । इन्द्रः स नो युवा सखा ॥३॥

Khaṇḍa II

Daśati 4

125. Uddhedabhi śrutāmagham vṛṣabham naryāpasam.
Astāram esi sūrya.1
(Cf. S. 1450; Ṛv VIII.93.1; Av. XX.7.1)

126. Yadadya kacca vṛtrahann udagā abhi sūrya.
Sarvam tad indra te vaśe.2
(Cf. Ṛv VIII.93.4; Yv. XXXIII.35; Av. XX.112.1)

127. Ya ānayat parāvataḥ sunītī turvaśam yadum.
Indraḥ sa no yuvā sakhā.
(Cf. Ṛv VI.45.1)

123. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.
(Cf. S. 1657; Ṛv VIII.2.25)

124. Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.[10]
(Cf. S. 734; Ṛv VIII.2.1)

Khaṇḍa II

Daśati 4

125. O sun, you ascend to meet the Lord, the shower of blessings, the bountiful giver, famous for wealth and who is the benefactor of men.[1]
(Cf. S. 1450; Ṛv VIII.93.1)

126. Whatsoever facing, O sun, the destroyer of darkness, you have brightened up today as ever it is all under your control.[2]
(Cf. Ṛv VIII.93.4)

127. May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together.[3]
(Cf. Ṛv VI.45.1)

मा न इन्द्राभ्याऽऽ३ दिशः सूरो अक्तुष्वा यमत् । त्वा युजा वनेम तत् ॥४॥
एन्द्र सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमूतये भर ॥५॥
इन्द्रं वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥६॥
अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । तत्राददिष्ट पौंस्यम् ॥७॥
वयमिन्द्र त्वायवोभि प्र नोनुमो वृषन् । विद्धी त्वा३स्य नो वसो ॥८॥
आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥९॥
भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पार्हं तदा भर ॥१०॥

128. Mā na indrābhyā” diśaḥ sūro aktuṣvā yamat.
Tvā yujā vanema tat.$_{4}$
(Cf. Ṛv VIII.92.31)

129. Endra sānasiṁ rayiṁ sajitvānaṁ sadāsaham.
Varṣiṣṭham ūtaye bhara.$_{5}$
(Cf. Ṛv I.8.1; Av. XX.70.17)

130. Indram vayam mahādhana indram arbhe havāmahe.
Yujam vṛtreṣu vajriṇam.$_{6}$
(Cf. Ṛv I.7.5; Av. XX.70.11)

131. Apibat kadruvaḥ sutam indraḥ sahasrabāhve.
Tatrādadiṣṭa pauṁsyam.$_{7}$
(Cf. Ṛv VIII.45.26)

132. Vayam indra tvāyavobhi pra nonumo vṛṣan.
(Viddhī tvāsya no vaso.$_{8}$
(Cf. Ṛv VIII.31.4; Av. XX.18.4)

133. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.
Yeṣām indro yuvā sakhā.$_{9}$
(Cf. S. 1338; Ṛv VIII.45.1; Yv. VII.32)

134. Bhindhi viśvā apa dviṣaḥ pari bādho jahi mṛdhaḥ.
Vasu spārham tad ā bhara.$_{10}$
(Cf. S. 1070; Ṛv VIII.45.40; Av. XX.43.1)

128. O resplendent Lord, let not the ill designs threaten and obstruct us at night; let us crush them with your help.[4]
(Cf. Ṛv VIII.92.31)

129. O resplendent Lord, may you bless us with that spiritual wealth of yours which is everlasting and which would lead us to victory and power, and protect us from evil forces.[5]
(Cf. Ṛv I.8.1)

130. We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces.[6]
(Cf. Ṛv I.7.5)

131. The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher.[7]
(Cf. Ṛv VIII.45.26)

132. O showerer of blessings, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth.[8]
(Cf. Ṛv VII.31.4)

133. The sages who enkindle spiritual fire, continually do their best to purify their hearts; for the simple reason, that their close friend is the ever-young resplendent Lord.[9]
(Cf. S. 1338; Ṛv VIII.45.1)

134. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.[10]
(Cf. S. 1070; Ṛv VIII.45.40)

(५) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो घौरः कण्वः, (२) द्वितीयायाः काण्वस्त्रिशोकः, (३, ९) तृतीया-नवम्योः काण्वो वत्सः, (४) चतुर्थ्याः काण्वः कुसीदी, (५) पञ्चम्याः काण्वो मेधातिथिः, (६) षष्ठ्या आङ्गिरसः सुकक्षः, (७) सप्तम्या आत्रेयः श्यावाश्वः, (८) अष्टम्याः काण्वः प्रगाथः, (१०) दशम्याश्च काण्व इरिम्बिठि-ऋषयः । (१) प्रथमाया मरुतः, (२-३, ६, ८-१०) द्वितीयातृतीयाषष्ठीनामष्टम्यादितृचस्य चेन्द्रः, (४) चतुर्थ्या विश्वे देवाः, (५) पञ्चम्या ब्रह्मणस्पतिः, (७) सप्तम्याश्च सविता देवताः । गायत्री छन्दः ॥

इहेव शृण्व एषां कशा हस्तेषु यद्वदान् । नि यामं चित्रमृञ्जते ॥१॥

इम उ त्वा वि चक्षते सखाय इन्द्र सोमिनः । पुष्टावन्तो यथा पशुम् ॥२॥

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः । समुद्रायेव सिन्धवः ॥३॥

देवानामिदवो महत्तदा वृणीमहे वयम् । वृष्णामस्मभ्यमूतये ॥४॥

सोमानाꣳ स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥५॥

Khaṇḍa III

Daśati 5

135. Iheva śṛṇva eṣām kaśā hasteṣu yadvadān.
Ni yāmam citram ṛñjate.1
(Cf. Ṛv I.37.3)

136. Ima u tvā vi cakṣate sakhāya indra sominaḥ.
Puṣṭāvanto yathā paśum.2
(Cf. Ṛv VIII.45.16)

137. Samasya manyave viśo namanta kṛṣṭayaḥ.
Samudrāyeva sindhavaḥ.3
(Cf. S. 1651; Ṛv VIII.6.4; Av. XX.107.1)

138. Devānām id avo mahat tadā vṛṇīmahe vayam.
Vṛṣṇām asmabhyam ūtaye.4
(Cf. Ṛv VIII.83.1)

139. Somānām̐ svaraṇam kṛṇuhi brahmaṇaspate.
Kakṣīvantam ya auśijaḥ.5
(Cf. S. 1463; Ṛv I.18.1; Yv. III.28)

Khaṇḍa III

Daśati 5

135. We hear the cracking of the whip in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes in the human body complex.1
(Cf. Ṛv I.37.3)

136. O resplendent, our these friends, effusers, singers of devotional love, wait and look to you like men with fodder to the herd of cattle.2
(Cf. Ṛv VIII.45.16)

137. Just as rivers flow towards an ocean, similarly all people, all men of culture, bow down before His strict discipline.3
(Cf. S. 1651; Ṛv VIII.6.4)

138. For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings.4
(Cf. Ṛv VIII.83.1)

139. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.5
(Cf. S. 1463; Ṛv I.18.1)

बोधन्मना इदस्तु नो वृत्रहा भूर्यासुतिः । शृणोतु शक्र आशिषम् ॥६॥
अद्य नो देव सवितः प्रजावत्सावीः सौभगम् । परा दुष्वप्न्यꣳ सुव ॥७॥
क्वा३स्य वृषभो युवा तुविग्रीवो अनानतः । ब्रह्मा कस्तꣳ सपर्यति ॥८॥
उपह्वरे गिरीणाꣳ सङ्गमे च नदीनाम् । धिया विप्रो अजायत ॥९॥
प्र सम्राजं चर्षणीनामिन्द्रꣳ स्तोता नव्यं गीर्भिः । नरं नृषाहं मꣳहिष्ठम् ॥१०॥

॥ इति द्वितीयस्यार्द्धः प्रपाठकः ॥

140. Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.
Śṛṇotu śakra aśiṣam.6
(Cf. Ṛv VIII.93.18)

141. Adya no deva savitaḥ prajāvat sāvīḥ saubhagam.
Parā duṣhvapnyaṁ suva.7
(Cf. Ṛv V.82.4)

142. Kvāsya vṛṣabho yuvā tuvigrīvo anānataḥ.
Brahmā kastaṁ saparyati.8
(Cf. Ṛv VIII.64.7)

143. Upahvare girīṇām saṅgame ca nadīnām.
Dhiyā vipro ajāyata.9
(Cf. Ṛv VIII.6.28; Yv. XXVI.15)

144. Pra samrājam carṣaṇīnām indraṁ stotā navyam gīrbhiḥ.
Naram nṛṣāham maṁhiṣṭham.10
(Cf. Ṛv VIII.16.1; Av. XX.44.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāṭhaka II

140. May the destroyer of evils to whom many libations are offered, know our desires; may the bright and vigorous Lord hear our praises.[6]
(Cf. Ṛv VIII.93.18)

141. Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams.[7]
(Cf. Ṛv V.82.4)

142. Where is that showerer of benefits, ever young, strong-necked and who bows to none? Who is that learned person that worships Him in the right sense?[8]
(Cf. Ṛv VIII.64.7)

143. The all-wise Lord manifests Himself to them who meditate in the valleys of mountains and at the confluences of rivers and streams.[9]
(Cf. Ṛv VIII.6.28)

144. May you praise with your hymns the Lord of resplendence, who is the sole sovereign of mankind, adorable, the leader, the subduer of evil persons and the most liberal giver.[10]
(Cf. Ṛv VIII.16.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāṭhaka II

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ६-७) प्रथमाषष्ठीसप्तमीनामृचामाङ्गिरसौ श्रुतकक्षसुकक्षौ, (२) द्वितीयाया बार्हस्पत्यः शंयुः, (३) तृतीयाया राहूगणो गोतमः, (४) चतुर्थ्या बार्हस्पत्यो भरद्वाजः, (५) पञ्चम्या आङ्गिरसो बिन्दुः पूतदक्षो वा, (८) अष्टम्याः काण्वो वत्सः, (९) नवम्या आजीगर्तिः शुनःशेपः, (१०) दशम्याः पूष। सोमापूषणावाजीगर्तिः शुनःशेपो वा ऋषयः। (१-२, ६-७, ९) प्रथमाद्वितीयाषष्ठीसप्तमीनवमीनामिन्द्रः, (३) तृतीयाया रश्मित्वष्टृचन्द्रमसः, (४) चतुर्थ्या इन्द्रपूषणौ, (५) पञ्चम्या मरुतः, (८) अष्टम्याः सूर्यः, (१०) दशम्याश्च सोमपूषणौ देवताः। गायत्री छन्दः॥

अपादु शिप्र्यन्धसः सुदक्षस्य प्रहोषिणः। इन्दोरिन्द्रो यवाशिरः ॥१॥
इमा उ त्वा पुरूवसोभि प्र नोनवुर्गिरः। गावो वत्सं न धेनवः ॥२॥
अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम्। इत्था चन्द्रमसो गृहे ॥३॥
यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः। तत्र पूषाभुवत्सचा ॥४॥
गौर्धयति मरुतां श्रवस्युर्माता मघोनाम्। युक्ता वह्नी रथानाम् ॥५॥

PRAPĀṬHAKA II: ARDHA II

Khaṇḍa IV

Daśati 6

145. Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.
Indor indro yavāśraḥ.₁
(Cf. Ṛv VIII.92.4)

146. Imā u tvā puruvasobhi pra nonavur giraḥ.
Gāvo vatsam na dhenavaḥ.₂
(Cf. Ṛv VI.45.28)

147. Atrāha gor amanvata nāma tvaṣṭur apīcyam.
Itthā candramaso gṛhe. ₃
(Cf. S. 915; Ṛv I.84.15; Av. XO.41.3)

148. Yad indro anayad rito mahīrapo vṛṣantamaḥ.
Tatra pūṣā bhuvat sacā.₄
(Cf. Ṛv VI.57.4)

149. Gaur dhayati marutām̐ śravasyur mātā maghonām.
Yuktā vahnī rathānām.₅
(Cf. Ṛv VIII.94.1)

PRAPĀṬHAKA II: ARDHA II

Khaṇḍa IV

Daśati 6

145. The resplendent supreme, handsome and resolute, accepts the over-flowing elixir of love and dedication offered by enlightened devotees who are assiduously engaged in worship.[1]
(Cf. Ṛv VIII.92.4)

146. O Lord, the possessor of immense wealth, may our sacred words of prayer repeatedly recur to you, just as milk-giving cows fondingly approach their calf.[2]
(Cf. Ṛv VI.45.28)

147. Then, verily, he recognizes the essential form of the Creator's radiance in the mansion of the mind or the moving moon.[3]
(Cf. S. 915; Ṛv I.84.15)

148. When the showerer, the shining sun, sends down the streams of rivers with mighty floods, the other divine nourishing elements of Nature also join with him.[4]
(Cf. Ṛv VI.57.4)

149. The cow (Firmament), the famous mother of the wealthy rain-shedding clouds — she pours her milk. She is worthy of all honour, who yokes (the two mares) to their cosmic chariots.[5]
(Cf. Ṛv VIII.94.1)

उप नो हरिभिः सुतं याहि मदानां पते । उप नो हरिभिः सुतम् ॥६॥
इष्टा होत्रा असृक्षतेन्द्रं वृधन्तो अध्वरे । अच्छावभृथमोजसा ॥७॥
अहमिद्धि पितुष्परि मेधामृतस्य जग्रह । अह९ सूर्य इवाजनि ॥८॥
रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥९॥
सोमः पूषा च चेततुर्विश्वासा९ सुक्षितीनाम् । देवत्रा रथ्योर्हिता ॥१०॥

150. Upa no haribhiḥ sutam yāhi madānām pate.
Upa no haribhiḥ sutam.6
(Cf. S. 1790; Ṛv VIII.93.31)

151. Īṣṭā hotrā asṛkṣatendram vṛdhanto adhvare.
Acchāvabhṛtham ojasā.7
(Cf. Ṛv VIII.93.23)

152. Aham idd hi pituṣpari medhāmṛtasya jagraha.
Ahaṁ sūrya ivājani.8
(Cf. S. 1500; Ṛv VIII.6.10; Av. XX.115.1)

153. Revatīr naḥ sadhamāda indre santu tuvivājāḥ.
Kṣumanto yābhir madema.9
(Cf. S. 1084; Ṛv I.30.13; Av. XX.122.1)

154. Somaḥ pūśā ca cetatur viśvāsāṁ sukṣitīnām.
Devatrā rathyorhitā.10

150. O Lord of rapturous joy, come with vital vigour to our expressed devotion, come with vital faculties to our place of worship.[6]
(Cf. S. 1790; Ṛv VIII.93.31)

151. The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and thereby bring the task to completion.[7]
(Cf. Ṛv VIII.93.23)

152. I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if.[8]
(Cf. S. 1500; Ṛv VIII.6.10)

153. May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you.[9]
(Cf. S. 1084; Ṛv I.30.13)

154. The sustaining Nature's bounties always reward those men who try to go up high in life's progress.[10]

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ४) प्रथमाचतुर्थ्योर्ऋचोराङ्गिरसौ श्रुतकक्षसुकक्षौ, (२) द्वितीयाया मैत्रावरुणो वसिष्ठः, (३) तृतीयायाः काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च, (५) पञ्चम्याः काण्व इरिम्बिठिः, (६, १०) षष्ठीदशम्योर्वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्याः काण्वस्त्रिशोकः, (८) अष्टम्याः काण्वः कुसीदी, (९) नवम्याश्चाजीगर्तिः शुनःशेप ऋषयः। (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चेन्द्रः, (६) षष्ठ्याश्च प्रजापतिर्देवते। (१) प्रथमाया अनुष्टुप्, (२-१०) द्वितीयादिनवानाञ्च गायत्री छन्दसी॥

पान्तमा वो अन्धस इन्द्रमभि प्र गायत। विश्वासाहꣳ शतक्रतुं मꣳहिष्ठं चर्षणीनाम्॥१॥

प्र व इन्द्राय मादनꣳ हर्यश्वाय गायत। सखायः सोमपाव्ने ॥२॥

वयमु त्वा तदिदर्था इन्द्र त्वायन्तः सखायः। कण्वा उक्थेभिर्जरन्ते ॥३॥

इन्द्राय मद्वने सुतं परि ष्टोभन्तु नो गिरः। अर्कमर्चन्तु कारवः ॥४॥

अयं त इन्द्र सोमो निपूतो अधि बर्हिषि। एहीमस्य द्रवा पिब ॥५॥

Khaṇḍa V

Dasati 7

155. Pāntam ā vo andhasa indram abhi pra gāyata.
Viśvāsāhaṁ śatakratum maṁhiṣṭham carṣaṇīnām.1
(Cf. S. 713; Ṛv VIII.92.1)

156. Pra va indrāya mādanaṁ haryaśvāya gāyata.
Sakhāyaḥ somapāvne.2
(Cf. S. 716; Ṛv VII.31.1)

157. Vayam utvā tadidarthā indra tvāyantaḥ sakhāyaḥ.
Kaṇvā ukthebhir jarante.3
(Cf. S. 719; Ṛv VIII.2.16; Av. XX.18.1)

158. Indrāya madvane sutam pari ṣṭobhantu no giraḥ.
Arkam arcantu kāravaḥ.4
(Cf. S. 722; Ṛv VIII.92.19; Av. XX.110.1)

159. Ayam ta indra somo nipūto adhi barhiṣi.
Ehīmasya dravā piba.5
(Cf. S. 725; Ṛv VIII.17.11; Av. XX.5.5)

Khaṇḍa V

Daśati 7

155. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.₁
(Cf. S. 713; Ṛv VIII.92.1)

156. O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.₂
(Cf. S. 716; Ṛv VII.31.1)

157. O resplendent Lord, we implore you as your devoted friend, with a set purpose, as the most wise men praise you with sacred hymns.₃
(Cf. S. 719; Ṛv VIII.2.16)

158. Let the songs of praises expressed with the exhilaration be effectual on every side, resplendent Lord. May the poets sing the songs of praises.₄
(Cf. S. 722; Ṛv VIII.92.19)

159. O Lord, of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.₅
(Cf. S. 725; Ṛv VIII.17.11)

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥६॥

अभि त्वा वृषभा सुते सुतꣳ सृजामि पीतये । तृम्पा व्यश्नुही मदम् ॥७॥

य इन्द्र चमसेष्वा सोमश्चमूषु ते सुतः । पिबेदस्य त्वमीशिषे ॥८॥

योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमूतये ॥९॥

आ त्वेता नि षीदतेन्द्रमभि प्र गायत । सखाय स्तोमवाहसः ॥१०॥

160. Surūpakṛtnum ūtaye sudughām iva goduhe.
Juhūmasi dyavidyavi.6
(Cf. S. 1087; Ṛv I.4.1; Av. XX.57.1; 68.1)

161. Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.
Tṛmpā vyaśnuhī madam.7
(Cf. S. 731; Ṛv VIII.45.22; Av. XX.22.1)

162. Ya indra camaseṣvā somaś camūṣu te sutaḥ.
Pibedasya tvamīśiṣe.8
(Cf. Ṛv VIII.82.7)

163. Yogeyoge tavastaraṃ vājevāje havāmahe.
Sakhāya indraṃ ūtaye.9
(Cf. S. 743; Ṛv I.30.7; Yv. XI.14; Av. XX.26.1)

164. Ā tvetā ni ṣīdatendram abhi pra gāyata.
Sakhāyaḥ stomavāhasaḥ.10
(Cf. S. 740; Ṛv I.5.1; Av. XX.68.11)

160. Day by day, we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.[6]
(Cf. S. 1087; Ṛv I.4.1)

161. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.[7]
(Cf. S. 731; Ṛv VIII.45.22)

162. O sovereign Lord of resplendence, whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it.[8]
(Cf. Ṛv. VIII.82.7)

163. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.[9]
(Cf. S. 743; Ṛv I.30.7)

164. Let us all, O friends and devotees, assemble here and offer our congregational prayer to Him; and repeatedly sing the glory of the resplendent Lord.[10]
(Cf. S. 740; Ṛv I.5.1)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो गाथिनो विश्वामित्रः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयायाः काण्वः कुसीदी, (४) चतुर्थ्या आङ्गिरसः प्रियमेधः, (५, ८) पञ्चम्यष्टम्योर्गौतमो वामदेवः, (६, ९) षष्ठीनवम्योराङ्गिरसौ श्रुतकक्षसुकक्षौ, (७) सप्तम्याः काण्वो मेधातिथिः, (१०) दशम्याश्चाङ्गिरसो बिन्दुः पूतदक्षो वा ऋषयः । (१-२, ४, ६, ८, ९) प्रथमाद्वितीयाचतुर्थीषष्ठ्यष्टमीनवमीनामिन्द्रः, (३) तृतीयायाः प्रजापतीन्द्रः, (५) पञ्चम्याः प्रजापतिः, (७) सप्तम्याः सदसस्पतिः, (१०) दशम्याश्च सोम-मरुतोऽश्विनौ देवताः । गायत्री छन्दः ॥

इदꣳ ह्यन्वोजसा सुतꣳ राधानां पते । पिबा त्वा३स्य गिर्वणः ॥१॥

महाꣳ इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥२॥

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभꣳ सं गृभाय । महाहस्ती दक्षिणेन ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुꣳ सत्यस्य सत्पतिम् ॥४॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥५॥

Khaṇḍa VI

Daśati 8

165. Idaṁ hyanvojasā sutaṁ rādhānām pate.
Pibā tvāsya girvaṇaḥ.$_1$
(Cf. S. 737; Ṛv III.51.10)

166. Mahāṁ indraḥ puraś ca no mahitvam astu vajriṇe.
Dyaur na prathinā śavaḥ.$_2$
(Cf. Ṛv I.8.5; Av. XX.70.1)

167. Ā tū na indra kṣumantam citram grābhaṁ sam gṛbhāya.
Mahāhastī dakṣinena.$_3$
(Cf. S. 728; Ṛv VIII.81.1)

168. Abhi pra gopatim girendram arca yathā vide.
Sūnuṁ satyasya satpatim.$_4$
(Cf. S. 1489; Ṛv VIII.69.4; Av. XX.22.4; 92.1)

169. Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.
Kayā ściṣthayā vṛtā.$_5$
(Cf .S .682; Ṛv IV.31.1; Yv. XXVII.39; XXXVI.4; Av XX.124.1)

Khaṇḍa VI

Daśati 8

165. O Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quietly.1
(Cf. S. 737; Ṛv III.51.10)

166. Great is God, greater than the greatest, — beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness.2
(Cf. Ṛv I.8.5)

167. O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food, as sustenance for our inner complex.3
(Cf. S. 728; Ṛv VIII.81.1)

168. May you praise as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of true and good.4
(Cf. S. 1489; Ṛv VIII.69.4)

169. By that means would He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective accomplishments on our part?5
(Cf. S. 682; Ṛv IV.31.1)

त्यमु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्यूतये ॥६॥
सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषम् ॥७॥
ये ते पन्था अधो दिवो येभिर्व्यश्वमैरयः । उत श्रोषन्तु नो भुवः ॥८॥
भद्रंभद्रं न आ भरेषमूर्जं शतक्रतो । यदिन्द्र मृडयासि नः ॥९॥
अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥१०॥

170. Tyam u vaḥ satrāsāham viśvāsu gīrṣvāyatam.
Ā cyāvayasyūtaye.6
(Cf. S. 1642; Ṛv VIII.92.7)

171. Sadasaspatim adbhutam priyam indrasya kāmyam.
Sanim medhām ayāsiṣam.7
(Cf. Ṛv I.18.6; Yv. XXXII.13)

172. Ye te panthā adho divo yebhir vyaśvamairayaḥ.
Uta śroṣantu no bhuvaḥ.8

173. Bhadram-bhadram na ā bhareṣamūrjaṁ śatakrato.
Yad indra mṛḍayāsi naḥ.9
(Cf. Ṛv VIII.93.28)

174. Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.
Uta svarājo aśvinā.10
(Cf. S .1785; Ṛv VIII.94.4)

170. May He be brought hither for our protection, who is resplendent, supreme, the conqueror of many, and the one who pervades even all our thoughts of praises.6
(Cf. S. 1642; Ṛv VIII.92.7)

171. I solicit understanding from the presiding Lord, most covetable, the bountiful and the wonderful, who befriends souls.7
(Cf. Ṛv I.18.6)

172. There are innumerable paths beneath the celestial region for the guidance of all of us. May our prayers rise (to spiritual heights). Would you kindly indicate to us the one such in clear words, as would lead us to the onward journey.8

173. Bring to us what is most auspicious, O performer of hundreds of noble deeds, bring to us food and strength, for, O resplendent Lord, you have been ever kind to us.9
(Cf. Ṛv VIII.93.28).

174. This elixir has been effused by us. Let the self-resplendent twin-divines and the vital principles accept it.10
(Cf. S. 1785; Ṛv VIII.94.4)

(९) नवमो दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो इन्द्रमातरो देवजामयः, (२) द्वितीयाया आङ्गिरसी गोधा, (३) तृतीयाया आथर्वणः सविता, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्या राहूगणो गोतमः, (६) षष्ठ्या वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याः काण्वो वत्सः, (९) नवम्या आजीगर्तिः शुनःशेपः, (१०) दशम्याश्च वातायन उलऋषयः । (१, ५-९) प्रथमायाः पञ्चम्यादिपञ्चानाञ्चेन्द्रः, (२) द्वितीयाया विश्वे देवाः, (३) तृतीयायाः सविता, (४) चतुर्थ्या अश्विनौ, (१०) दशम्याश्च वायुर्देवताः । गायत्री छन्दः ॥

ईङ्खयन्तीरपस्युव इन्द्रं जातमुपासते । वन्वानासः सुवीर्यम् ॥१॥

न कि देवा इनीमसि न क्या योपयामसि । मन्त्रश्रुत्यं चरामसि ॥२॥

दोषो आगाद्बृहद्गाय द्युमद्गामन्नाथर्वण । स्तुहि देवꣳ सवितारम् ॥३॥

एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥४॥

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः । जघान नवतीर्नव ॥५॥

Khaṇḍa VII

Daśati 9

175. Īṅkhayantīr apasyuva indram jātamupāsate.
Vanvānāsaḥ suvīryam.1
(Cf. Ṛv X.153.1; Av. XX.93.4)

176. Na ki devā inīmasi na kyā yopayāmasi.
Mantraśrutyam carāmasi.2
(Cf. Ṛv X.134.7)

177. Doṣo āgād bṛhadgāya dyumadgāmann ātharvaṇa.
Stuhi devaṁ savitāram.3
(Cf. Av. VI.1.1)

178. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.
Stuṣe vāmasvinā bṛhat.4
(Cf. S. 1728; Ṛv I.46.1)

179. Indro dadhīco asthabhir vṛtrāṇyapratiṣkutaḥ.
Jaghāna navatīr nava.5
(Cf. S. 913; Ṛv I.84.13; Av. XX.41.1)

Khaṇḍa VII

Daśati 9

175. With full enthusiasm, people of state approach the resplendent Supreme king and honour him as soon as He is coronated. They get His blessings in respect of progeny and prosperity.[1]
(Cf. Ṛv X.153.1)

176. O divine powers, we never offend you; we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to your loving shelter.[2]
(Cf. Ṛv X.134.7)

177. This is the evening time, O devotee, the singer of the Vedic hymns; chant in the sweetest tone, and sing the glory addressed to God, the impeller and creator.[3]
(Cf. Av. VI.1.1)

178. So, the unparallelled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine in the midst of the divine glory.[4]
(Cf. S. 1728; Ṛv I.46.1)

179. The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees.[5]
(Cf. S. 913; Ṛv I.84.13)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाꣳ अभिष्टिरोजसा ॥६॥

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥७॥

ओजस्तदस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चर्मेव रोदसी ॥८॥

अयमु ते समतसि कपोत इव गर्भधिम् । वचस्तच्चिन्न ओहसे ॥९॥

वात आ वातु भेषजꣳ शम्भु मयोभु नो हृदे । प्र न आयूꣳषि तारिषत् ॥१०॥

180. Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.
Mahām abhiṣṭirojasā.6
(Cf. Ṛv I.9.1; Yv. XXX.25; Av. XX.71.7)

181. Ā tū na indra vṛtrahann asmākam ardham ā gahi.
Mahānmahī bhir ūtibhiḥ.7
(Cf. Ṛv IV.32.1; Yv. XXXIII.65)

182. Ojastadasya titviṣa ubhe yat samavartayat.
Indraścarmeva rodasī.8
(Cf. S. 1653; Ṛv VIII.6.5; Av. XX.107.2)

183. Ayamu te samatasi kapota iva garbhadhim.
Vacastaccinna ohase.9
(Cf. S. 1599; Ṛv I.30.4; Av. XX.45.1)

184. Vāta ā vātu bheṣajaṁ śambhu mayobhu no hṛde.
Pra na āyuṁṣi tāriṣat.10
(Cf. S. 1840; Ṛv X.186.1)

180. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight.[6]
(Cf. Ṛv I.9.1)

181. O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections.[7]
(Cf. Ṛv IV.32.1)

182. This powers of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.[8]
(Cf. S. 1653; Ṛv VIII.6.5)

183. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.[9]
(Cf. S. 1599; Ṛv I.30.4)

184. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.[10]
(Cf. S. 1840; Ṛv X. 186.1)

(१०) दशमी दशतिः

(१–९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋचो घौरः कण्वः, (२, ९) द्वितीयानवम्योरश्व्यो वशः, (३) तृतीयायाः काण्वो वत्सः, (४) चतुर्थ्या आङ्गिरसः सुकक्षः, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या वैतहव्योऽरुणः काण्वः सोभरिश्च, (७) सप्तम्याः काण्व इरिम्बिठिः, (८) अष्टम्याश्च वारुणिः सत्यधृति-ऋषयः । (१) प्रथमाया मित्रार्यमवरुणाः, (२–४, ६–७, ९) द्वितीयादितृचस्य षष्ठीसप्तमीनवमीनाश्चेन्द्रः, (५) पञ्चम्याः सरस्वती, (८) अष्टम्याश्च मित्रावरुणार्यमादित्या देवताः । गायत्री छन्दः ॥

यं॑ रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा । न किः स दभ्यते जनः ॥१॥
गव्यो षु णो यथा पुराश्वयोत रथया । वरिवस्या महोनाम् ॥२॥
इमास्त इन्द्र पृश्नयो घृतं दुहत आशिरम् । एनामृतस्य पिप्युषीः ॥३॥
अया धिया च गव्यया पुरुणामन्पुरुष्टुत । यत्सोमेसोम आभुवः ॥४॥
पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥५॥

Khaṇḍa VIII

Daśati 10

185. Yaṁ rakṣanti pracetaso varuṇo mitro aryamā.
Na kiḥ sa dabhyate janaḥ.1
(Cf. Ṛv I.41.1)

186. Gavyo ṣu ṇo yathā purāśvayota rathayā.
Varivasyā mahonām.2
(Cf. Ṛv VIII.46.10)

187. Imāsta indra pṛṣnayo ghṛtam duhata āśiram.
Enām ṛtasya pipyuṣīḥ.3
(Cf. Ṛv VIII.6.19)

188. Ayā dhiyā ca gavyayā puruṇāman puruṣṭuta.
Yatsomesoma ābhuvaḥ.4
(Cf. Ṛv VIII.93.17)

189. Pāvakā naḥ sarasvatī vājebhir vājinīvatī.
Yajnam vaṣṭu dhiyāvasuḥ.5
(Cf. Ṛv I.3.10; Yv. XX.84)

Khaṇḍa VIII

Daśati 10

185. Never is he suppressed whom the venerable and friendly law-giver offers protection.[1]
(Cf. Ṛv I.41.1)

186. O Lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever.[2]
(Cf. Ṛv 46.10)

187. O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well a mixture of milk and curd.[3]
(Cf. Ṛv VIII.6.19)

188. O Lord, bearing many names and praised by many, when you are present at our various public accomplishments, may we be endowed with keen intellect followed by virtuous actions.[4]
(Cf. Ṛv VIII.93.17)

189. May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts.[5]
(Cf. Ṛv I.3.10)

क इमं नाहुषीष्वा इन्द्रं सोमस्य तर्पयात् । स नो वसून्या भरात् ॥६॥
आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् । एदं बर्हिः सदो मम ॥७॥
महि त्रीणामवरस्तु द्युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥८॥
त्वावतः पुरूवसो वयमिन्द्र प्रणेतः । स्मसि स्थातर्हरीणाम् ॥९॥

॥ इति द्वितीयः प्रपाठकः ॥

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190. Ka imam nāhuṣīṣvā indraṁ somasya tarpayāt.
Sa no vasūnyā bharāt.₆

191. Ā yāhi suṣumā hi ta indra somam pibā imam.
Edam barhiḥ sado mama.₇
(Cf. S. 666; Ṛv VIII.17.1; Av. XX.3.1; 38.1; 47.7)

192. Mahi trīṇām avar astu dyukṣam mitrasyāryamṇaḥ.
Durādharṣa varuṇasya.₈
(Cf. Ṛv X.185.1; Yv. III.31)

193. Tvāvataḥ purūvaso vayam indra praṇetaḥ.
Smasi sthātar hariṇām.₉
(Cf. Ṛv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

190. Who (the person) is there in the midst of our human race, who with devotional songs satisfies the resplendent Lord — with pleasure I shall join him in his devotional offerings to our Lord. We are sure, all the while, the resplendent Lord would bless us with precious wealth.[6]

191. O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart.[7]
(Cf. S. 666; Ṛv VIII.17.1)

192. May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me.[8]
(Cf. Ṛv X.185.1)

193. O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies.[9]
(Cf. Ṛv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.

अथ तृतीयः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वः प्रगाथः, (२) द्वितीयाया गाथिनो विश्वामित्रः, (३) तृतीयायाः कौत्सो दुर्मित्रो गुणतः सुमित्रः, (४, ६) चतुर्थीषष्ठयोराङ्गिरसौ श्रुतकक्षसुकक्षौ, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्याः शौनको गृत्समदः, (८) अष्टम्या बार्हस्पत्यः शंयुः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च गौतमो वामदेव ऋषयः । (१-८) प्रथमाद्यष्टानामिन्द्रः, (९) नवम्या इन्द्रपूषणौ, (१०) दशम्याश्चेन्द्रो वृत्रहा देवताः । गायत्री छन्दः ॥

उत्त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥

गिर्वणः पाहि नः सुतं मधोर्द्धाराभिरज्यसे । इन्द्र त्वादातमिद्यशः ॥२॥

सदा व इन्द्रश्चर्कृषदा उपो नु स सपर्यन् । न देवो वृतः शूर इन्द्रः ॥३॥

आ त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥४॥

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥५॥

PRAPĀṬHAKA III: ARDHA I

Khaṇḍa IX

Daśari 1

194. Ut tvā mandantu somaḥ kṛṇuṣva radho adrivaḥ.
Ava brahmadviṣo jahi.[1]
(Cf. S. 1354; Ṛv VIII.64.1; Av. XX.93.1)

195. Girvaṇaḥ pāhi naḥ sutam madhor dhārābhir ajyase.
Indra tvādātamidyaśaḥ.[2]
(Cf. Ṛv III.40.6; Av. XX.6.6)

196. Sadā va indraś carkṛṣadā upo nu sa saparyan.
Na devo vṛtaḥ śūra indraḥ.[3]

197. Ā tvā viśantvindavaḥ samudramiva sindhavaḥ.
Na tvām indrāti ricyate.[4]
(Cf. S. 1660; Ṛv VIII.92.22)

198. Indram id gāthino bṛhad indram arkebhir arkiṇaḥ.
Indram Vāṇīranūsata.[5]
(Cf. S. 796; Ṛv I.7.1; Av. XX.38.4; 47.4; 70.7)

PRAPĀṬHAKA III: ARDHA I

Khaṇḍa IX

Daśati I

194. May our hymns please you; O Lord of resolute will power, please display your bounty. May you drive off the infidels.[1]
(Cf. S. 1354; Ṛv VIII.64.1)

195. O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you.[2]
(Cf. Ṛv III.40.6)

196. The resplendent Lord is always close to you. He is ever-drawn to you whenever you perform selfless services. He is indeed great, ever-victorious, brave, supreme, benevolent and universally accepted by us.[3]

197. Let the drops of divine love enter your heart as the rivers finally enter sea. None surpassed you, O resplendent Lord.[4]
(Cf. S. 1660; Ṛv VIII.92.22)

198. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Ṛk with prayers, the priests of the Yajuṣ, with divine verses.[5]
(Cf. S. 796; Ṛv I.7.1)

इन्द्र इषे ददातु न ऋभुक्षणमृभुꣳ रयिम् । वाजी ददातु वाजिनम् ॥६॥

इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥७॥

इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । गावो वत्सं न धेनवः ॥८॥

इन्द्रा नु पूषणा वयꣳ सख्याय स्वस्तये । हुवेम वाजसातये ॥९॥

न कि इन्द्र त्वदुत्तरं न ज्यायो अस्ति वृत्रहन् । न क्येवं यथा त्वम् ॥१०॥

199. Indra iṣe dadātu na ṛbhukṣaṇam ṛbhuṁ rayim.
Vājī dadātu vājinam.6
(Cf. Ṛv VIII.93.34)

200. Indro aṅga mahad bhayam abhī ṣad apa cucyavat.
Sa hi sthiro vicarṣaṇiḥ.7
(Cf. Ṛv II.41.10; Av. XX.20.5; 57.8)

201. Imā u tvā sutesute nakṣante girvaṇo giraḥ.
Gāvo vatsam na dhenavaḥ.8
(Cf. Ṛv VI.45.28)

202. Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.
Huvema vājasātaye.9
(Cf. Ṛv VI.57.1)

203. Na ki indra tvad uttaram na jyāyo asti vṛtrahan.
Na kyevam yathā tvam.10
(Cf. Ṛv IV.30.1)

199. May the Lord of resplendence give us the bounteous enlightened person to partake our sacred winds. May He, the mighty, give us physical strength.[6]
(Cf. Ṛv VIII.93.34)

200. May resplendent Lord drive away from us all terrors and overpowering dangers for He is firm and active; and beholder of all.[7]
(Cf. Ṛv II.41.10)

201. O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves.[8]
(Cf. Ṛv VI.45.28)

202. O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food.[9]
(Cf. Ṛv VI.57.1)

203. There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are.[10]
(Cf. Ṛv IV.30.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ४) प्रथमाचतुर्थ्योर्ऋषोः काण्वस्त्रिशोकः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया अश्व्यो वशः, (५, १०) पञ्चमीदशम्योराङ्गिरसः सुकक्षः, (६) षष्ठया आङ्गिरसोऽभीशुः, (७) सप्तम्या गाथिनो विश्वामित्रः, (८) अष्टम्याः काण्वायनौ गोषूक्त्यश्वसूक्तिनौ, (९) नवम्याश्च कौत्सः सुमित्र ऋषयः। (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्चेन्द्रः, (३) तृतीयायाश्च विश्वे देवा मरुतोऽर्यममित्रा वा देवताः। गायत्री छन्दः॥

तरणिं वो जनानां त्रदं वाजस्य गोमतः। समानमु प्र शंसिषम् ॥१॥

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत। सजोषा वृषभं पतिम् ॥२॥

सुनीथो घा स मर्त्यो यं मरुतो यमर्यमा। मित्रास्पान्त्यद्रुहः ॥३॥

यद्वीडाविन्द्र यत्स्थिरे यत्पर्शाने पराभृतम्। वसु स्पार्हं तदा भर ॥४॥

श्रुतं वो वृत्रहन्तमं प्र शर्द्धं चर्षणीनाम्। आशिषे राधसे महे ॥५॥

Khaṇḍa X

Daśati 2

204. Taraṇim vo janānam tṛadam vājasya gomataḥ.
Samānam u pra śaṁsiṣam.₁
(Cf. Ṛv VIII.45.28)

205. Asṛgram indra te giraḥ prati tvām udahāsata.
Sajoṣā vṛṣabham patim.₂
(Cf. Ṛv I.9.4; Av. XX.71.10)

206. Sunītho ghā sa martyo yaṃ maruto yaṃ aryamā.
Mitrās pāntyadruhaḥ.₃
(Cf. Ṛv VIII.46.4)

207. Yad vīḍāvindra yat sthire yat parśāne parābhṛtam.
Vasu spārham tadā bhara.₄
(Cf. S. 1072; Ṛv VIII.45.41; Av. XO.43.2)

208. Śrutam vo vṛtrahamtamam pra śardham carṣaṇīnām.
Āśiṣe rādhase mahe.₅
(Cf. Ṛv VIII.93.16)

Khaṇḍa X

Daśati 2

204. I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle.[1]
(Cf. Ṛv VIII.45.28)

205. Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance.[2]
(Cf. Ṛv I.9.4)

206. Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of Light, gives protection.[3]
(Cf. Ṛv VIII.46.4)

207. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth which we long for.[4]
(Cf. S. 1072; Ṛv VIII.45.41)

208. The best evil-destroyer and the famous champion of mankind, I urge Him to grant munificence.[5]
(Cf. Ṛv VIII.93.16)

अरं त इन्द्र श्रवसे गमेम शूर त्वावतः । अरꣳ शक्र परेमणि ॥६॥
धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥७॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजय स्पृधः ॥८॥
इमे त इन्द्र सोमाः सुतासो ये च सोत्वाः । तेषां मत्स्व प्रभूवसो ॥९॥
तुभ्यꣳ सुतासः सोमाः स्तीर्णं बर्हिर्विभावसो । स्तोतृभ्य इन्द्र मृडय ॥१०॥

209. Aram ta indra śravase gamema śūra tvāvataḥ.
Araṁ śakra paremaṇi.$_{6}$

210. Dhānāvantam karambhiṇam apūpavantam ukthinam.
Indra prātar juṣasva naḥ.$_{7}$
(Cf. Ṛv III.52.1; Yv. XX.29)

211. Apām fpenena namuceḥ śira indrod avartayaḥ.
Viśvā yadajaya spṛdhaḥ.$_{8}$
(Cf. Ṛv VIII.14.13; Yv. XIX.71; Av. XX.29.3)

212. Ime ta indra somāḥ sutāso ye ca sotvāḥ.
Teṣām matsva prabhūvaso.$_{9}$
(Cf. VIII.2.10)

213. Tubhyam sutāsaḥ somāḥ stīrṇam barhir vibhāvaso.
Stotṛbhya indra mṛdaya.$_{10}$
(Cf. Ṛv VIII.93.25)

209. O resplendent Lord, brave and heroic, we have come to you with plentiful divine prayers, dedicated specially to you. O Lord, of selfless benevolence and supreme protection, may we have numerous opportunities of offering our sincere heartfelt sentiments to such a glorious Lord as you are.[6]

210. Accept, O resplendent Lord, at our morning festivity, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, along with the sentiments of our gratefulness expressed for these favours of yours.[7]
(Cf. Ṛv III.52.1)

211. O resplendent Lord, you are capable of tearing off the heads of clinging evils, by the foam of water, which means, by merely a gesture of yours. Please subdue all obstructing forces.[8]
(Cf. Ṛv VIII.14.13)

212. All these sincere sentiments and heart-felt eulogies are addressed to you, O resplendent Lord. This elixir of devotion is for you. May you be pleased to accept it with delight, O Lord, of princely wealth and munificence.[9]
(Cf. Ṛv VIII.2.10)

213. O brilliant fire, these sweet decoctions of medicinal herbs are ready for all patients to be used as cures. May the resplendent Lord be now invoked for the benefit of worshippers.[10]
(Cf. Ṛv VIII.93.25)

(३) तृतीया दशतिः

(१–९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋच आजीगर्तिः शुनःशेपः, (२) द्वितीयाया आङ्गिरसौ श्रुतकक्ष-सुकक्षौ, (३) तृतीयायाः काण्वस्त्रिशोकः, (४, ९) चतुर्थीनवम्योः काण्वो मेधातिथिः, (५) पञ्चम्या राहूगणो गोतमः, (६) षष्ठ्याः काण्वो ब्रह्मातिथिः, (७) सप्तम्या गाथिनो विश्वामित्रो भार्गवो जमदग्निर्वा, (८) अष्टम्याश्च घौरः कण्व ऋषयः । (१–४) प्रथमादिचतसृणामिन्द्रः, (५) पञ्चम्या वरुणमित्रार्यमाणः, (६) षष्ठ्या अश्विनौ, (७) सप्तम्या मित्रावरुणौ, (८) अष्टम्या मरुतः, (९) नवम्याश्च विष्णुर्देवताः । गायत्री छन्दः ॥

आ व इन्द्रं कृविं यथा वाजयन्तः शतक्रतुम् । मꣳहिष्ठꣳ सिञ्च इन्दुभिः ॥१॥

अतश्चिदिन्द्र न उपा याहि शतवाजया । इषा सहस्रवाजया ॥२॥

आ बुन्दं वृत्रहा ददे जातः पृच्छाद्वि मातरम् । क उग्राः के ह शृण्विरे ॥३॥

बृबदुक्थꣳ हवामहे सृप्रकरस्नमूतये । साधः कृण्वन्तमवसे ॥४॥

ऋजुनीती नो वरुणो मित्रो नयति विद्वान् । अर्यमा देवैः सजोषाः ॥५॥

Khaṇḍa XI

Daśati 3

214. Ā va indram kṛvim yathā vājayantaḥ śatakratum.
Maṁhiṣṭhaṁ siñca indubhiḥ.$_1$
(Cf. Ṛv I.30.1)

215. Ataścid indra na upā yāhi śatavājayā.
Iṣā sahasravājayā.$_2$
(Cf. Ṛv VIII.92.10)

216. Ā bundam vṛtrahā dade jātaḥ pṛcchādvi mātaram.
Ka ugrāḥ ke ha śṛṇvire.$_3$
(Cf. Ṛv VIII.45.4)

217. Bṛbad ukthaṁ havāmahe sṛprakarasnam ūtaye.
Sādhaḥ kṛṇvantam avase.$_4$
(Cf. Ṛv VIII.32.10)

218. Ṛjunītī no varuṇo mitro nayati vidvān.
Aryamā devaiḥ sajoṣāḥ.$_5$
(Cf. Ṛv I.90.1)

Khaṇḍa XI

Daśati 3

214. May we, desirous of wealth and wisdom, offer homage, and draw with devotions, the heart of the resplendent God, the embodiment of selfless actions, just as the farmers dig a well and fill their fields with water.[1]
(Cf. Ṛv I.30.1)

215. Come to us, O resplendent Lord, from any place with food that gives hundred-fold spiritual strength, a thousand-fold strength.[2]
(Cf. Ṛv VIII.92.10)

216. As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents.[3]
(Cf. Ṛv VIII. 45.4)

217. Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us.[4]
(Cf. Ṛv VIII.32.10)

218. May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony.[5]
(Cf. Ṛv I.90.1)

दूरादिहेव यत्सतोरुणप्सुरशिश्वितत् । वि भानुं विश्वथातनत् ॥६॥
आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजाꣳसि सुक्रतू ॥७॥
उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वत्नत । वाश्रा अभिज्ञु यातवे ॥८॥
इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पाꣳसुले ॥९॥

219. Dūrād iheva yat satoruṇapsur aśiśvitat.
Vi bhānum viśvathātanat.6
(Cf. Ṛv VIII.5.1)

220. Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.
Madhvā rajām̐si sukratū.7
(Cf. S. 663; Ṛv III.62.16; Yv. XXI.8)

221. Udu tye sūnavo giraḥ kāṣṭhā yajñesvatnata.
Vāśrā abhijñu yātave.8
(Cf. Ṛv I.37.10)

222. Idam viṣṇur vi cakrame tredhā ni dadhe padam.
Samūḍham asya pām̐sule.9
(Cf. S. 1669; Ṛv I.22.17; Yv. V.15; Av. VII.26.4)

(४) चतुर्थी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ७-८) प्रथमासप्तम्यष्टमीनामृचां काण्वो मेधातिथिः, (२) द्वितीयाया मारीचः कश्यपः, (३, ५) तृतीयापञ्चम्योः काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च, (४) चतुर्थ्या वामदेव्यो बृहदुक्थः, (६) षष्ठ्याः कौत्सो दुर्मित्रो गुणतः सुमित्रः, (९) नवम्या गाथिनो विश्वामित्रोऽभीपाद उदलो वा, (१०) दशम्याश्चाङ्गिरसौ श्रुतकक्षसुकक्षौ ऋषयः। (१, ३-१०) प्रथमाया- स्तृतीयाद्यष्टानाञ्चेन्द्रः, (२) द्वितीयायाश्च विश्वे देवा देवताः। (१-८, १०) प्रथमाद्यष्टानां दशम्याश्च गायत्री, (९) नवम्याश्च पादनिचृद्गायत्री छन्दसी ॥

अतीहि मन्युषाविणꣳ सुषुवाꣳसमुपेरय । अस्य रातौ सुतं पिब ॥१॥

Khaṇḍa XII

Daśati 4

223. Atīhi manyuṣāviṇam̐ suṣuvām̐sam uperaya.
Asya rātau sutam piba.1
(Cf. Ṛv VIII.32.21)

219. When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over.6
(Cf. Ṛv VIII.5.1)

220. May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and moisten these worlds with sweetness.7
(Cf. S. 663; Ṛv III.62.16)

221. These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink.8
(Cf. Ṛv I.37.10)

222. The omnipresent and the all-powerful God dominates the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.9
(Cf. S. 1669; Ṛv I.22.17)

Khaṇḍa XII

Dasati 4

223. May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love.1
(Cf. Ṛv VIII.32.21)

कदु प्रचेतसे महे वचो देवाय शस्यते । तदिध्यस्य वर्द्धनम् ॥२॥

उक्थं च न शस्यमानं नागो रयिरा चिकेत । न गायत्रं गीयमानम् ॥३॥

इन्द्र उक्थेभिर्मन्दिष्ठो वाजानां च वाजपतिः । हरिवान्त्सुतानाꣳ सखा ॥४॥

आ याह्युप नः सुतं वाजेभिर्मा हृणीयथाः । महाꣳ इव युवजानिः ॥५॥

कदा वसो स्तोत्रꣳ हर्यत आ अव श्मशा रुधद्वाः । दीर्घꣳ सुतं वाताप्याय ॥६॥

ब्राह्मणादिन्द्र राधसः पिबा सोममृतूꣳरनु । तवेदꣳ सख्यमस्तृतम् ॥७॥

वयं घा ते अपि स्मसि स्तोतार इन्द्र गिर्वणः । त्वं नो जिन्व सोमपाः ॥८॥

224. Kadu pracetase mahe vaco devāya śasyate.
Tadidhyasya vardhanam.$_{2}$

225. Uktham ca na śasyamānam nāgorayir ā ciketa.
Na gāyatram gīyamānam.$_{3}$
(Cf. S. 1805; Ṛv VIII.2.14)

226. Indra ukthebhir mandiṣṭho vājānām ca vājapatiḥ.
Harivānt sutānām̐ sakhā.$_{4}$

227. Ā yāhyu pa naḥ sutam vājebhir mā hṛṇīyathāḥ.
Mahān iva yuvajāniḥ.$_{5}$
(Cf. Ṛv VIII.2.19)

228. Kadā vaso stotram̐ haryata ā ava śmaśā rudhad vāḥ.
Dīrgham̐ sutam vātāpyāya.$_{6}$
(Cf. Ṛv X.105.1)

229. Brāhmaṇād indra rādhasaḥ pibā somamṛtūm̐ranu.
Tavedam̐ sakhyam astṛtam.$_{7}$
(Cf. Ṛv I.15.5)

230. Vayam ghā te api smasi stotāra indra girvaṇaḥ.
Tvam no jinva somapāḥ.$_{8}$
(Cf. Ṛv VIII.32.7)

224. How amazing! Even a little praise of Him, He magnifies and accepts it with delight, indeed, while we exalt Him, we exalt ourselves.[2]

225. (The resplendent Lord), the enemy of the unbeliever in the *words*-divine, apprehends whatever prayer is repeated and whatever chant is being chanted.[3]
(Cf. S. 1805; Ṛv VIII.2.14)

226. We glorify the resplendent Lord in our eucharistic hymns. He is the giver of strength to the strong, the Lord of provisions, giver of speed to Nature's bounties and He is always delighted while we offer our sweet prayers, the divine elixir, to Him.[4]

227. May you, our Lord of resplendence, come and accept our devotional sentiments; may you not be snatched away from us by others by their nutrient offerings. May you not be bashful like an ardent husband who has a new young bride.[5]
(Cf. Ṛv VIII.2.19)

228. When will our praise reach you, O Lord of Wealth, O lover of Praises? When will you accept it and let loose the long-protracted blessings for showering rain?[6]
(Cf. Ṛv X.105.1)

229. Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship since only your friendship is unbroken and ever-lasting.[7]
(Cf. Ṛv I.15.5)

230. O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us.[8]
(Cf. Ṛv VIII.32.7)

एन्द्र पृक्षु कासु चिन्नृम्णं तनूषु धेहि नः। सत्राजिदुग्र पौंस्यम् ॥९॥

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः। एवा ते राध्यं मनः ॥१०॥

231. Endra pṛkṣu kāsu cin nṛmṇam tanūṣu dhehi naḥ.
Satrājid ugra paum̐syam.9

232. Evā hyasi vīrayur evā śūra uta sthiraḥ.
Evā te rādhyam manaḥ.10
(Cf. S. 824; Ṛv VIII.92.28; Av. XX.60.1)

Here ends Khaṇḍa XII of Adhyāya II, and also ends Adhyāya II and ends Daśati 4 of Prapāṭhaka III

(५) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ६, ९) प्रथमाषष्ठीनवमीनामृचां मैत्रावरुणो वसिष्ठः, (२) द्वितीयाया बार्हस्पत्यो भरद्वाजः, (३) तृतीयायाः काण्वः प्रस्कण्वो वालखिल्या वाङ्गिरसः श्यैतो वा, (४) चतुर्थ्या गौतमो नोधाः, (५) पञ्चम्याः प्रागाथः कलिः, (७) सप्तम्याः काण्वो मेधातिथिः, (८) अष्टम्याः प्रागाथो भर्गः, (१०) दशम्याश्च काण्वः प्रगाथ ऋषयः। (१) प्रथमाया ईशानः, (२-८, १०) द्वितीयादिसप्तर्चां दशम्याश्चेन्द्रः, (९) नवम्याश्च मरुतो देवताः। बृहती छन्दः॥

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥१॥

Adhyāya III

Khaṇḍa I

Daśati 5

233. Abhi tvā śūra nonumo-dugdhā iva dhenavaḥ.
Īśānam asya jagataḥ svardṛśam īśānam indra tasthuṣaḥ.1
(Cf. S. 680; Ṛv VII.32.22; Yv. XXVII.35; Av. XX.121.1)

231. O resplendent Lord, in our battles of life and contests, give to our muscular arms the manly strength. O strong Lord, always bless us with ever-conquering might.[9]

232. You verily love to over-come the wicked. You are a hero and firm; your mind is to be propitiated. (As soon as it occurs in your mind), there is no delay in your overcoming the wicked.[10]
(Cf. S. 824; Ṛv VIII.92.28)

Here ends Khaṇḍa XII of Adhyāya II; also ends Adhyāya II, and Daśati 4 of Prapāṭhaka III.

Adhyāya III

Khaṇḍa I

Daśati 5

233. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an unmilked cow (with udders full).[1]
(Cf. S. 680; Ṛv VII.32.22)

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।
त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥२॥
अभि प्र वः सुराधसमिन्द्रमर्च यथा विदे ।
यो जरितृभ्यो मघवा पुरूवसुः सहस्रेणेव शिक्षति ॥३॥
तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।
अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥४॥
तरोभिर्वो विदद्वसुमिन्द्रꣳ सबाध ऊतये ।
बृहद्गायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥५॥

234. Tvām iddhi havāmahe sātau vājasya kāravaḥ.
Tvām vṛtreṣvindra satpati narastvām kāsthāsvarvataḥ.2
(Cf. S. 809, Ṛv VI.46.1; Yv. XXVII.37; Av. XX.98.1)

235. Abhi pra vaḥ surādhasam indram arca yathāvindhe.
Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva śikṣati.3
(Cf. S. 811; Ṛv VIII.49.1; Av. XX.51.1)

236. Tam vo dasmam ṛtīṣaham vasor mandānam andhasaḥ.
Abhi vatsam na svasareṣu dhenava indram gīrbhir navāmahe.4
(Cf. S. 685; Ṛv VIII.88.1; Yv. XXVI.11; Av. XX.9.1; 49.4)

237. Tarobhirvo vidadvasumindram̐ sabādha ūtaye.
Bṛhad gāyantaḥ sutasome adhvare huve bharam na kāriṇam.5
(Cf. S. 687; Ṛv VIII.66.1)

234. O resplendent Lord, we, the poet-sages invoke you to obtain intellect-strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life.[2]
(Cf. S. 809; Ṛv VI.46.1)

235. My praises to you, O bounteous resplendent Lord, greater of all riches; I praise the one who, with thousands-fold treasures, loves to help those who serve Him with dedication.[3]
(Cf. S. 811; Ṛv VIII.49.1)

236. We offer love and praise with our hymns, as cows love to their calf in the stalls; we invoke the glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.[4]
(Cf. S. 685; Ṛv VIII.88.1)

237. May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of spiritual wealth. Invoke Him, singing loudly the Bṛhat-Sāman in the festivity where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.[5]
(Cf. S. 687; Ṛv VIII.66.1)

तरणिरित्सिषासति वाजं पुरन्ध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा नेमिं तष्टेव सुद्रुवम् ॥६॥
पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।
आपिर्नो बोधि सधमाद्ये वृधे३स्माꣳ अवन्तु ते धियः ॥७॥
त्वꣳ ह्येहि चेरवे विदा भगं वसुत्तये ।
उद्वावृषस्व मघवन्गविष्टय उदिन्द्राश्वमिष्टये ॥८॥
न हि वश्चरमं च न वसिष्ठः परिमꣳसते ।
अस्माकमद्य मरुतः सुते सचा विश्वे पिबन्तु कामिनः ॥९॥

238. Taraṇirit siṣāsati vājam purandhyā yujā.
Ā va indram puruhūtam name girā nemim taṣṭeva sudruvam.6
(Cf. S. 867; Ṛv VII.32.20)

239. Pibā sutasya rasino matsvā na indra gomataḥ.
Āpir no bodhi sadhamādye vṛdhe-smān̐ avantu te dhiyaḥ.7
(Cf. S. 1421; Ṛv VIII.3.1)

240. Tvaṁ hyehi cerave vidā bhagam vasuttaye.
Udvāvṛṣasva maghavan gaviṣṭaya ud indrāśvamiṣṭaye.8
(Cf. S. 1581; Ṛv VIII.61.7)

241. Na hi vaścaramam ca na vasiṣṭhaḥ parimaṁsate.
Asmākam adya marutaḥ sute sacā viśve pibantu kāminaḥ.9
(Cf. Ṛv VII.59.3)

238. Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel.[6]
(Cf. S. 867; Ṛv VII.32.20)

239. O resplendent Lord, may you accept our delightful elixir mingled as if mith milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.[7]
(Cf. S. 1421; Ṛv VIII.3.1)

240. Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.[8]
(Cf. S. 1581; Ṛv VIII.61.7)

241. The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of libations, may you all drink here together today the effused elixir of devotional love.[9]
(Cf. Ṛv VII.59.3)

मा चिदन्यद्वि शꣳसत सखायो मा रिषण्यत ।
इन्द्रमित्स्तोता वृषणꣳ सचा सुते मुहुरुक्था च शꣳसत ॥१०॥

॥ इति तृतीयस्यार्द्धः प्रपाठकः ॥

242. Mā cid anyad vi śaṁsata sakhāyo mā riṣaṇyata. Indramit stotā vṛṣaṇaṁ sacā sute muhur ukthā ca śaṁsata.10
(Cf. S. 1360; Ṛv VIII.1.1; Av. XX.85.1)

Here ends Khaṇḍa I of Adhyāya III and also ends Ardha I and Daśati 5 of Prapāṭhaka III.

(६) षष्ठी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसः पुरुहन्मा, (२–३, ७–९) द्वितीयातृतीययोः सप्तम्यादितृचस्य च काण्वो मेधातिथिः, (४) चतुर्थ्या गाथिनो विश्वामित्रः, (५) पञ्चम्या राहूगणो गोतमः, (६) षष्ठ्या आङ्गिरसौ नृमेधपुरुमेधौ, (१०) दशम्याश्च काण्वो देवातिथिर्ऋषयः । इन्द्रो देवता । बृहती छन्दः ॥

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।
इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥१॥

PRAPAṬHAKA III: ARDHA II

Khaṇḍa II

Daśati 6

243. Na kiṣṭam karmaṇā naśadyaś cakāra sadāvṛdham. Indram na yajñair viśvagūrtam ṛbhvasam adhṛṣṭam dhṛṣṇum o jasā.1
(Cf. S. 1155; Ṛv VIII.70.3; Av. XX.92.18)

242. O friend, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization go on repeatedly uttering hymns in his Honour.[10]
(Cf. S. 1360; Ṛv VIII.1.1)

Here ends Khaṇḍa I of Adhyāya III and also Ardha I, Daśati 5 of Prapāṭhaka III.

PRAPĀṬHAKA III: ARDHA II

Khaṇḍa II

Daśati 6

243. No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship.[1]
(Cf. S. 1155; Ṛv VIII.70.3)

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः ।
सन्धाता सन्धिं मघवा पुरूवसुर्निष्कर्त्ता विह्रुतं पुनः ॥२॥
आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।
ब्रह्मयुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥३॥
आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि येमुरिन्न पाशिनोति धन्वेव ताँ इहि ॥४॥
त्वमङ्ग प्र शँसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥५॥
त्वमिन्द्र यशा अस्यृजीषी शवसस्पतिः ।
त्वं वृत्राणि हँस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणीधृतिः ॥६॥

244. Ya ṛte cidabhiśriṣaḥ purā jatrubhya ātṛdaḥ.
Sandhātā sandhim maghavā purūvasur niskartā vihrutam punaḥ.2
(Cf. Ṛv VIII.1.12; Av. 2.47)

245. Ā tvā sahasramā śatam yuktā rathe hiraṇyaye.
Brahmayujo haraya indra keśino vahantu somapītaye.3
(Cf. S. 1391; Ṛv VIII.1.24)

246. Ā mandrair indra haribhir yāhi mayūraromabhiḥ.
Mā tvā ke cinni yemurinna pāśinoti dhanveva tāñ ihi.4
(Cf. S .1718; Ṛv III.45.1; Yv. XX.53; Av. VII.117.1)

247. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.
Na tvad anyo maghavann asti marḍitendra bravīmi te vacaḥ.5
(Cf. S. 1723; Ṛv I.84.19; Yv. VI.37)

248. Tvam indra yaśā asyṛjīṣī śavasaspatiḥ.
Tvam vṛtrāṇi haṁsyapratīnyeka it purvanuttaś carṣaṇīdhṛtiḥ.6
(Cf. S .1411; Ṛv VIII.90.5)

244. The bounteous Lord is a great healer. He even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part.[2]
(Cf. Ṛv VIII.1.12)

245. O resplendent Lord, a thousand and a hundred seed-like forces are harnessed to your golden-chariot, i.e. to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.[3]
(Cf. S. 1391; Ṛv VIII.1.24)

246. Come, resplendent Lord, with your beautiful multi-colour radiant rays shining like the colours on the tail of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares, ignore them and get across quickly as travellers cross a desert.[4]
(Cf. S. 1718; Ṛv III.45.1)

247. O loving one, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. Addressed to you alone, I recite my praises.[5]
(Cf. S. 1723; Ṛv I.84.19)

248. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.[6]
(Cf. S. 1411; Ṛv VIII.90.5)

इन्द्रमिद्देवतातय इन्द्रं प्रयत्यध्वरे ।
इन्द्रꣳ समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥७॥
इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोभि स्तोमैरनूषत ॥८॥
उदु त्ये मधुमत्तमा गिर स्तोमास ईरते ।
सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥९॥
यथा गौरो अपा कृतं तृष्यन्नेत्यवेरिणम् ।
आपित्वे नः प्रपित्वे तूयमा गहि कण्वेषु सु सचा पिब ॥१०॥

249. Indramiddevatātaya indram prayatyadhvare.
Indram samīke vanino havāmaha indram dhanasya sātaye.$_{7}$
(Cf. S. 1587; Ṛv VIII.3.5; Av. XX.118.3)

250. Imā u tvā purūvaso giro vardhantu yā mama.
Pāvakavarṇāḥ śucayo vipaścito-bhistomair anūṣata.$_{8}$
(Cf. S. 1607; Ṛv VIII.3.3; Yv. XXXIII.81; Av. XX.104.1)

251. Udu tye madhumattamā gira stomāsa īrate.
Satrājito dhanasā akṣitotayo vājayanto rathā iva.$_{9}$
(Cf. S. 1362; Ṛv VIII.3.15; Av. XX.10.1; 59.1)

252. Yathā gauro apā kṛtam tṛṣyannetyaveriṇam.
Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā piba.$_{10}$
(Cf. S. 1721; Ṛv VIII.4.3)

249. We invoke the resplendent Lord for conveying our homage to Nature's bounties when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.[7]
(Cf. S. 1587; Ṛv VIII.3.5)

250. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification.[8]
(Cf. S. 1607; Ṛv VIII.3.3)

251. These our exceedingly sweet songs, the hymns of praises, ascend to you like ever-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.[9]
(Cf. S. 1362; Ṛv VIII.3.15)

252. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned.[10]
(Cf. S. 1721; Ṛv VIII.4.3)

(७) सप्तमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः प्रागाथो भर्गः, (२, ८) द्वितीयाष्टम्योः काश्यपो रेभः, (३) तृतीयाया भार्गवो जमदग्निः, (४, ९) चतुर्थीनवम्योः काण्वो मेधातिथिः, (५–६) पञ्चमीषष्ठयोराङ्गिरसौ नृमेधपुरुमेधौ, (७) सप्तम्या वासिष्ठः शक्तिः, (१०) दशम्याश्च बार्हस्पत्यः शंयुर्ऋषयः ।
(१–२, ८–१०) प्रथमाद्वितीययोरष्टम्यादितृचस्य चेन्द्रः, (३) तृतीयाया इन्द्रवरुण-मित्रार्यमादित्या विश्वे देवा वा, (४) चतुर्थ्या ऋभवो रुद्राः, (५–६) पञ्चमी-षष्ठयोर्मरुत इन्द्रो वा, (७) सप्तम्याश्चेन्द्रसूर्यौ देवताः । बृहती छन्दः ॥

शग्ध्यू३षु शचीपत इन्द्र विश्वाभिरूतिभिः ।
भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥

या इन्द्र भुज आभरः स्वर्वां असुरेभ्यः ।
स्तोतारमिन्मघवन्नस्य वर्द्धय ये च त्वे वृक्तबर्हिषः ॥२॥

प्र मित्राय प्रार्यम्णे सचथ्यमृतावसो ।
वरूथ्ये३ वरुणे छन्द्यं वचः स्तोत्रं राजसु गायत ॥३॥

Khaṇḍa 3

Daśati 7

253. Śagdhyū ṣu śacīpata indra viśvābhir ūtibhiḥ.
Bhagam na hi tvā yaśasam vasuvidam anu śūra carāmasi.[1]
(Cf. S. 1579; Ṛv VIII.61.5; Av. XX.118.1)

254. Yā indra bhuja ābharaḥ svarvāñ asurebhyaḥ.
Stotāram in maghavann asya vardhaya ye ca tve vṛktabarhiṣaḥ.[2]
(Cf. Ṛv VIII.97.1; Av. XX.55.2)

255. Pra mitrāya prāryamṇe sacathyam ṛtāvaso.
Varūthye varuṇe chandyam vacaḥ stotraṁ rājasu gāyata.[3]
(Cf. Ṛv VIII.101.5)

Khaṇḍa III

Daśati 7

253. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.1
(Cf. S. 1579; Ṛv VIII.61.5)

254. O resplendent, the Lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who praise you and who surrender their worldly gains at your feet.2
(Cf. Ṛv VIII.97.1)

255. O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to those radiant divine forces.3
(Cf. Ṛv VIII.101.5)

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।
समीचीनास ऋभवः समस्वरन्रुद्रा गृणन्त पूर्व्यम् ॥४॥
प्र व इन्द्राय बृहते मरुतो ब्रह्मार्चत ।
वृत्रꣳ हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥५॥
बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् ।
येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥६॥
इन्द्र क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥७॥
मा न इन्द्र परा वृणग्भवा नः सधमाद्ये ।
त्वं न ऊती त्वमिन्न आप्यं मा न इन्द्र परा वृणक् ॥८॥

256. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.
Samīcīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta pūrvyam.4
(Cf. S. 1537; Ṛv VIII.3.7; Av. XX.99.1)

257. Pra va indrāya bṛhate maruto brahmārcata.
Vṛtraṁhanati vṛtrahā śatakratur vajreṇa śataparvaṇā.5
(Cf. Ṛv VIII.89.3; Yv. XXXIII.96)

258. Bṛhad indrāya gāyata maruto vṛtrahantamam.
Yena jyotir ajanayann ṛtārdho devam devāya jāgṛvi.6
(Cf. Ṛv VIII.89.1; Yv. XX.30)

259. Indra kratum na ā bhara pitā putrebhyo yathā.
Śikṣāṇo asmin puruhūta yāmani jīvā jyotiraśīmahi.7
(Cf. S. 1456; Ṛv VII.32.26; Av. XVIII.3.67; XX.79.1)

260. Mā na indra parā vṛṇag bhavā naḥ sadhamādye.
Tvam na ūtī tvamin na āpyam mā na indra parāvṛṇak.8
(Cf. Ṛv VIII.97.7)

256. 'O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).4
(Cf. S. 1537; Ṛv VIII.3.7)

257. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nesoience, conquer the devil with his hundred-edged thunderbolt.5
(Cf. Ṛv VIII.89.3)

258. Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the Bṛhat-Sāman, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment.6
(Cf. Ṛv VIII.89.1)

259. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.7
(Cf. S. 1456; Ṛv VII.32.26)

260. O Lord of resplendence, turn us not away but share in our joy; you are our protector, you are kith and kin; turn us not away.8
(Cf. Ṛv VIII.97.7)

वयं घ त्वा सुतावन्त आपो न वृक्तबर्हिषः ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतार आसते ॥९॥

यदिन्द्र नाहुषीष्वा ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥१०॥

261. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.
Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.9
(Cf. S. 264; Ṛv VIII.33.1; Av. XX.52.1; 57.14)

262. Yad indra nāhuṣīṣvā ojo nṛmṇam ca kṛṣṭiṣu.
Yadvā pañca kṣitīnāṁ dyumnam ā bhara satrā viśvāni pauṁsya.10
(Cf. Ṛv VI.46.7)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः. (१, ९) प्रथमानवम्योर्ऋचोः काण्वो मेधातिथिः, (२) द्वितीयायाः काण्वो रेभः, (३) तृतीयाया अश्व्यो वशः, (४) चतुर्थ्या बार्हस्पत्यः शंयुः, (५) पञ्चम्या आङ्गिरसो नृमेधः, (६) षष्ठ्या आङ्गिरसः पुरुहन्मा, (७) सप्तम्या आङ्गिरसौ नृमेधपुरुमेधौ, (८) अष्टम्या मैत्रावरुणो वसिष्ठः, (१०) दशम्याश्च प्रागाथः कलिर्ऋषयः । इन्द्रो देवता । (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्च बृहती, (३) तृतीयायाश्च पिपीलिकमध्या विराड्बृहती छन्दसी ॥

सत्यमित्था वृषेदसि वृषजूतिर्नोविता ।
वृषा ह्युग्र शृण्विषे परावति वृषो अर्वावति श्रुतः ॥१॥

Khaṇḍa IV

Daśati 8

263. Satyamitthā vṛṣed asi vṛṣajūtir novitā.
Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutaḥ.1
(Cf. Ṛv VIII.33.10)

261. We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils at the ceremony where the streams of pious prayers are oozing water from filters.[9]
(Cf. S. 864; Ṛv VIII.33.1)

262. O resplendent Lord, provide us with for ever the strength and opulence, worthy of a human being and the splended fame, that all the five groups of men (best, better, good, worse and worst, from the most enlightened to the most wicked) enjoy. May you grant us all manly powers.[10]
(Cf. Ṛv VI.46.7)

Khaṇḍa IV

Daśati 8

263. Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places far and near.[1]
(Cf.Ṛv VIII.33.10)

यच्छक्रासि परावति यदर्वावति वृत्रहन् ।
अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाꣳ आ विवासति ॥२॥
अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।
इन्द्रं नाम श्रुत्यꣳ शाकिनं वचो यथा ॥३॥
इन्द्र त्रिधातु शरणं त्रिवरूथꣳ स्वस्तये ।
छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥४॥
श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥५॥

264. Yacchakrāsi parāvati yad arvārvati vṛtrahan.
Atastvā gīrbhir dyugad indra keśibhiḥ sutāvāñ ā vivāsati.2
(Cf. Ṛv VIII.97.4)

265. Abhi vo vīram andhaso madeṣu gāya girā mahā vicetasam.
Indram nāma śrutyaṁ śākinam vaco yathā.3
(Cf. Ṛv VIII.46.14)

266. Indra tridhātu śaraṇam trivarūthaṁ svastaye.
Chardir yaccha maghavadbyaśca mahyam ca yāvayā didyumebhyaḥ.4
(Cf. Ṛv VI.46.9; Av. XX.83.1)

267. Śrāyanta iva sūryam viśved indrasya bhakṣata.
Vasūni jāto janimāmyojasā prati bhāgam na dīdhimaḥ.5
(Cf. S. 1319; Ṛv VIII.99.3; Yv. XXXIII.41; Av. XX.58.1)

264. O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds.[2]
(Cf. Ṛv VIII.97.4)

265. O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises.[3]
(Cf. Ṛv VIII.46.14)

266. O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them.[4]
(Cf. Ṛv VI.46.9)

267. As the gather solar rays proceed to the sun, so the vital principles and clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share.[5]
(Cf. S. 1319; Ṛv VIII.99.3)

न सीमदेव आप तदिषं दीर्घायो मर्त्यः ।
एतग्वा चिद्य एतशो युयोजत इन्द्रो हरी युयोजते ॥६॥
आ नो विश्वासु हव्यमिन्द्रꣳ समत्सु भूषत ।
उप ब्रह्माणि सवनानि वृत्रहन्परमज्या ऋचीषम ॥७॥
तवेदिन्द्रावमं वसु त्वं पुष्यसि मध्यमम् ।
सत्रा विश्वस्य परमस्य राजसि न किष्ट्वा गोषु वृण्वते ॥८॥
क्वेयथ क्वेदसि पुरुत्रा चिद्धि ते मनः ।
अलर्षि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिषुः ॥९॥
वयमेनमिदा ह्योपीपेमेह वज्रिणम् ।
तस्मा उ अद्य सवने सुतं भरा नूनं भूषत श्रुते ॥१०॥

268. Na sīm adeva āpa tadiṣam dīrghāyo martyaḥ.
Etagvā cidya etaśo yuyojata indro harī yuyojate.6
(Cf. Ṛv VIII.70.7)

269. Ā no viśvāsu havyam indram̐ samatsu bhūṣata.
Upa brahmāṇi savanāni vṛtrahan paramajyā ṛcīṣam.7
(Cf. S. 1492; Ṛv VIII.90.1; Av. XX.104.3)

270. Taved indrāvamam vasu tvam puṣyasi madhyamam.
Satrā viśvasya paramasya rājasi na kiṣṭvā goṣu vṛṇvate.8
(Cf. Ṛv VII.32.16)

271. Kveyatha kvedasi purutrā ciddhi te manaḥ.
Alarṣi yudhma khajakṛt purandara pra gāyatrā agāsiṣuḥ.9
(Cf. Ṛv VIII.1.7)

272. Vayam enam idā hyopīpemeha vajriṇam.
Tasmā u adya savane sutam bharā nūnam bhūṣata śrute.10
(Cf. S. 1691; Ṛv VIII.66.7; Av. XX.97.1)

268. O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the Lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds.[6] (Cf. Ṛv VIII.70.7)

269. May the resplendent Lord, who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness and therefore, is worthy of praise.[7]
(Cf. S. 1492; Ṛv VIII.90.1)

270. O resplendent Lord, you cherish the vast wealth of the lower order, also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you.[8]
(Cf. Ṛv VII.32.16)

271. Where indeed are you now? Where have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises.[9]
(Cf. Ṛv VIII.1.7)

272. Today, yesterday, and all the days, let the resolute will-power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten hither to our place on hearing our admiration.[10]
(Cf. S. 1691; Ṛv VIII.66.7)

(९) नवमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ६) प्रथमाषष्ठ्योर्ऋचोराङ्गिरसः पुरुहन्मा, (२) द्वितीयायाः प्रागाथो भर्गः, (३) तृतीयायाः काण्व इरिम्बिठिः, (४) चतुर्थ्या भार्गवो जमदग्निः, (५, ७) पञ्चमीसप्तम्योः काण्वो देवातिथिः, (८) अष्टम्या मैत्रावरुणो वसिष्ठः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च काण्वो मेध्यो वालखिल्या वप्रोधा वैखानस ऋषयः । (१-२, ५, ७-८, १०) प्रथमा-द्वितीयापञ्चमीसप्तम्यष्टमीदशमीनामिन्द्रः, (३) तृतीयाया वास्तुः, (४) चतुर्थ्याः सूर्यः, (६) षष्ठ्या इन्द्रसूर्यौ, (९) नवम्याश्चेन्द्राग्नी देवताः । (१) प्रथमाया विराड्बृहती, (२, ४-१०) द्वितीयायाश्चतुर्थ्यादिसप्तानाञ्च बृहती, (३) तृतीयायाश्चानुष्टुप् छन्दांसि ॥

यो राजा चर्षणीनां याता रथेभिरध्रिगुः ।
विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहा गृणे ॥१॥

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि ॥२॥

वास्तोष्पते ध्रुवा स्थूणा९ सत्र९ सोम्यानाम् ।
द्रप्सः पुरां भेत्ता शश्वतीनामिन्द्रो मुनीना९ सखा ॥३॥

Khaṇḍa V

Daśati 9

273. Yo rājā carṣaṇīnām yātā rathebhir adhriguḥ.
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā gṛṇe.1
(Cf. S. 933; Ṛv VIII.70.1; Av. XX.92.16; 105.4)

274. Yata indra bhayāmahe tato no abhayam kṛdhi.
Maghavañchgdhi tava tanna ūtaye vi dviṣo vi mṛdho jahi.2
(Cf. S. 1321; Ṛv VIII.61.13; Av. XIX.15.1)

275. Vāstoṣpate dhruvā sthūṇām̐ satram̐ somyānām.
Drapsaḥ purām bhettā śaśvatīnām indro munīnām sakhā.3
(Cf. Ṛv VIII.17.14)

Khaṇḍa V

Daśati 9

273. I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils.1
(Cf. S. 933; Ṛv VIII.70.1)

274. O resplendent Lord, may you give us security from one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us.2
(Cf. S. 1321; Ṛv VIII.61.13)

275. O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages.3
(Cf. Ṛv VIII.17.14)

बण्महाँ असि सूर्य बडादित्य महाँ असि ।
महस्ते सतो महिमा पनिष्टम मह्ना देव महाँ असि ॥४॥
अश्वी रथी सुरूप इद्गोमाँ यदिन्द्र ते सखा ।
श्वात्रभाजा वयसा सचते सदा चन्द्रैर्याति सभामुप ॥५॥
यद्द्याव इन्द्र ते शतँ शतं भूमीरुत स्युः ।
न त्वा वज्रिन्त्सहस्रँ सूर्या अनु न जातमष्ट रोदसी ॥६॥
यदिन्द्र प्रागपागुदङ्न्यग्वा हूयसे नृभिः ।
सिमा पुरू नृषूतो अस्यानवेसि प्रशर्ध तुर्वशे ॥७॥
कस्तमिन्द्र त्वा वसवा मर्त्यो दधर्षति ।
श्रद्धा हि ते मघवन्पार्ये दिवि वाजी वाजँ सिषासति ॥८॥

276. Baṇmahāň asi sūrya baḍāditya mahāň asi.
Mahas te sato mahimā panisṭama mahnā deva mahāň asi.4
(Cf. S. 1788; Ṛv VIII.101.11; Yv. XXXIII.39; Av. XIII.2.29; XX.58.3)

277. Aśvī rathī surūpa id gomām yad indra te sakhā.
Śvātrabhājā vayasā sacate sadā candrair yāti sabhām upa.5
(Cf. Ṛv VIII.4.9)

278. Yad dyāva indra te śataṁ śatam bhūmīr uta syuḥ.
Na tvā vajrint sahasraṁ sūryā anu na jātamasta rodasī.6
(Cf. S. 862; Ṛv VIII.70.5; Av. XX.81.1; 92.20)

279. Yad indra prāg apāg udag nyag vā hūyase nṛbhiḥ.
Simā purū nṛṣūto' asyānave'si praśardha turvaśe.7
(Cf. S. 1231; Ṛv VIII.4.1; 65.1; Av. XX.120.1)

280. Kas tam indra tvā vasavā martyo dadharṣati.
Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.8
(Cf. S .1682; Ṛv VII.32.14)

276. Verily, you are great, O radiant Sun and the Divine behind the Sun; verily, you are great O eternal, the greatness of the great one, we adore; verily you are great; O supreme God.[4]
(Cf. S. 1788; Ṛv VIII.101.11)

277. O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned.[5]
(Cf. Ṛv VIII.4.9)

278. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.[6]
(Cf. S. 862; Ṛv VIII.70.5)

279. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come when invoked, to them who follow you and possess vigour.[7]
(Cf. S. 1231; Ṛv VIII.4.1; 65.1)

280. O resplendent Lord, what mortal can assil a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion.[8]
(Cf. 1682; Ṛv VII.32.14)

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।
हित्वा शिरो जिह्वया रारपच्चरत्त्रिꣳशत्पदा न्यक्रमीत् ॥९॥

इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।
आ शं तम शं तमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥१०॥

281. Indrāgnī apād iyam pūrvāgāt padvatībhyaḥ.
Hitvā śiro jihvayā rārapac carat triṁśatpadā nyakramīt.$_9$
(Cf. Ṛv VI.59.6; Yv. XXXIII.93)

282. Indra nedīya edihi mitamedhābhir ūtibhiḥ.
Ā śam tama śam tamābhir abhiṣṭibhir ā svāpe svāpibhiḥ.$_{10}$
(Cf. Ṛv VIII.53.5)

(१०) दशमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसो नृमेधः, (२–३) द्वितीयातृतीययोर्मैत्रावरुणो वसिष्ठः, (४) चतुर्थ्या बार्हस्पत्यः शंयुः, (५) पञ्चम्या दैवोदासिः परुच्छेपः, (६) षष्ठ्या वासिष्ठः पाड्यो वा सफः, (७, ९–१०) सप्तमीनवमीदशमीनां काण्वो मेधातिथिः, (८) अष्टम्याश्च प्रागाथो भर्ग ऋषयः। (१–४, ७–१०) प्रथमादिचतसृणां सप्तम्यादिचतसृणाञ्चेन्द्रः, (५) पञ्चम्या अश्विनौ, (६) षष्ठ्याश्च वरुणो देवताः। बृहती छन्दः॥

इत ऊती वो अजरं प्रहेतारमप्रहितम् ।
आशुं जेतारꣳ हेतारꣳ रथीतममतूर्तं तुग्रियावृधम् ॥१॥

Khaṇḍa VI

Daśati 10

283. Ita ūtī vo ajaram prahetāram aprahitam.
Āśum jetāraṁ hetāraṁ rathītamam atūrtam tugriyāvṛdham.$_1$
(Cf. Ṛv VIII.99.7; Av. XX.105.3).

281. This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues and passing onward she traverses thirty steps.[9]
(Cf. Ṛv VI.59.6)

282. O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most suspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings.[10]
(Cf. Ṛv VIII.53.5)

Khaṇḍa VI

Daśati 10

283. Summon Him hither for protection; Him who never grows old, who is the repeller of enemies himself never repelled. The resplendent Lord is swift in victory, a good guide, the best of charioteers, unharmed of any, the augmenter of water.[1]
(Cf. Ṛv VIII.99.7)

मो षु त्वा वाघतश्च नारे अस्मन्नि रीरमन् ।
आरात्ताद्वा सधमादं न आ गहीह वा सन्नुप श्रुधि ॥२॥

सुनोत सोमपाव्ने सोममिन्द्राय वज्रिणे ।
पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥३॥

यः सत्राहा विचर्षणिरिन्द्रं तꣳ हूमहे वयम् ।
सहस्रमन्यो तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥४॥

शचीभिर्नः शचीवसू दिवानक्तं दिशस्यतम् ।
मा वाꣳ रातिरुप दसत्कदा च नास्मद्रातिः कदा च न ॥५॥

यदा कदा च मीढुषे स्तोता जरेत मर्त्यः ।
आदिद्वन्देत वरुणं विपा गिरा धर्त्तारं विव्रतानाम् ॥६॥

284. Mo ṣu tvā vāghataś ca nāre asmanni rīraman.
Ārāttādvā sadhamādam na ā gahīha vā sannupa śrudhi.2
(Cf. S. 1675; Ṛv VII.32.1)

285. Sunota somapāvne somam indrāya vajriṇe.
Pacatā paktīr avase kṛṇudhvamit pṛṇannit pṛṇate mayaḥ.3
(Cf. Ṛv VII.32.8; Av. VI.2.3)

286. Yaḥ satrāhā vicarṣaṇir indram taṁ hūmahe vayam.
Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no vṛdhe.4
(Cf. Ṛv VI.46.3)

287. Śacībhir naḥ śacīvasū divānaktam diśasyatam.
Mā vāṁ rātir upadasat kadā ca nāsmad rātiḥ Kadā ca na.5
(Cf. Ṛv I.139.5)

288. Yadā kadā ca mīḍhuṣe stotā jareta martyaḥ.
Ādid vandeta varuṇam vipā girā dharttāram vivratānām.6

284. Let none, not even your worshipper, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers.[2]
(Cf. S. 1675; Ṛv VII.32.1)

285. May you offer the elixir of devotion to its drinker, the possessor of adamantine justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him whom He so chooses.
(Cf. Ṛv VII.32.8)

286. We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles of life.[4]
(Cf. Ṛv VI.46.3)

287. With your valorous deeds, O twin-divines, grant us, by day and by night, all good things, having been pleased with our noble deeds; may your munificient grants never diminish, never may our assigned favours become less.[5]
(Cf. Ṛv I.139.5)

288. Whenever a mortal devotee likes to sing praises in favour of the supreme bounteous giver, let him with his songs loudly chanted, invoke the venerable Lord, the supporter of our pledges and benevolent undertakings.[6]

पाहि गा अन्धसो मद इन्द्राय मेध्यातिथे ।
यः सम्मिश्लो हर्योर्यो हिरण्यय इन्द्रो वज्री हिरण्ययः ॥७॥

उभयꣳ शृणवच्च न इन्द्रो अर्वागिदं वचः ।
सत्राच्या मघवान्त्सोमपीतये धिया शविष्ठ आ गमत् ॥८॥

महे च न त्वाद्रिवः परा शुल्काय दीयसे ।
न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥९॥

वस्याꣳ इन्द्रासि मे पितुरुत भ्रातुरभुञ्जतः ।
माता च मे छदयथः समा वसो वसुत्वनाय राधसे ॥१०॥

॥ इति तृतीयः प्रपाठकः ॥

289. Pāhi gā andhaso mada indrāya medhyātithe.
Yah sammiślo haryoryo hiraṇyaya indro vajrī hiraṇyayah.7
(Cf. Ṛv VIII.33.4)

290. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.
Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā gamatt.8
(Cf. S. 1233; Ṛv VIII.61.1; Av. XX.113.1)

291. Mahe ca na tvādrivaḥ parā śulkāya dīyase.
Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.9
(Cf. Ṛv VIII.1.5)

292. Vasyāṁ indrāsi me pituruta bhrātur abhuñjataḥ.
Mātā ca me chadayathaḥ samā vaso vasutvanāya rādhase.10
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III and also ends Prapāṭhaka III. Here also ends Khaṇḍa VI of Adhyāya III.

289. O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord, who harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold.[7]
(Cf. Ṛv VIII.33.4)

290. May the resplendent Lord come here and listen to both our hymns (i.e. of praises and prayers both), whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.[8]
(Cf. S. 1233; Ṛv VIII.61.1)

291. O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, not for a thousand, nor for a million, for you are Lord of countless wealth.[9]
(Cf. Ṛv VIII.1.5)

292. O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all-pervading one, you are dear to me, like my mother and I owe to both of you (Supreme Lord and parents) for my celebrity and riches.[10]
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III, and also ends Prapāṭhaka III.

अथ चतुर्थः प्रपाठकः

(१) प्रथमा दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयायाः शौनको गृत्समदः, (३, ५. ९) तृतीयापञ्चमीनवमीनां काण्वो मेधातिथिः, (४) चतुर्थ्या गौतमो नोधाः, (६) षष्ठयाः आङ्गिरसस्तुरश्रवाः, (७) सप्तम्यास्त्वष्टुः पत्नी, (८) अष्टम्याः काण्व आयुः, (१०) दशम्याश्चाङ्गिरसो नृमेध ऋषयः । (१–६, ८–१०) प्रथमादितृचद्वयस्याष्टम्यादितृचस्य चेन्द्रः, (७) सप्तम्याश्च पर्जन्यब्रह्मणस्पत्यदितयो विश्वे देवा वा देवताः । बृहती छन्दः ॥

इम इन्द्राय सुन्विरे सोमासो दध्याशिरः ।
ता३ँ आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥१॥

इम इन्द्र मदाय ते सोमाश्चिकित्र उक्थिनः ।
मधोः पपान उप नो गिरः शृणु रास्व स्तोत्राय गिर्वणः ॥२॥

आ त्वा३द्य सबर्दुघा३ँ हुवे गायत्रवेपसम् ।
इन्द्रं धेनु३ँ सुदुघामन्यामिषमुरुधारामरङ्कृतम् ॥३॥

PRAPĀṬHAKA IV: ARDHA I

Khaṇḍa VII

Daśati 1

293. Ima indrāya sunvire somāso dadhyāśiraḥ.
Tān ā madāya vajrahasta pītaye haribhyām yāhyoka ā.₁
(Cf. Ṛv VII.32.4)

294. Ima indra madāya te somāścikitra ukthinaḥ.
Madhoḥ papāna upa no giraḥ śṛṇu rāsva stotrāya girvaṇaḥ.₂

295. Ā tvādya sabardughām huve gāyatravepasam.
Indram dhenuṁ sudughām anyām iṣam urudhārām araṅkṛtam.₃
(Cf. Ṛv VIII.1.10)

Prapāṭhaka IV

Khaṇḍa VII

Daśati 1

293. These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.1
(Cf. Ṛv VII.32.4)

294. These heartfelt sentiments accompanied with sacred hymns are offered to invoke you, O resplendent Lord. May you be pleased to respond to our sentiments, listen to our songs and grant the chanter of hymns his request, O Lord, the lover of songs.2

295. I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in profuse streams.3
(Cf. Ṛv VIII.1.10)

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः ।
यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते ॥४॥

क ईं वेद सुते सचा पिबन्तं कद्वयो दधे ।
अयं यः पुरो विभिनत्योजसा मन्दानः शिप्र्यन्धसः ॥५॥

यदिन्द्र शासो अव्रतं च्यावया सदसस्परि ।
अस्माकमंशुं मघवन्पुरुस्पृहं वसव्ये अधि बर्हय ॥६॥

त्वष्टा नो दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रामणं वचः ॥७॥

कदा च न स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥८॥

296. Na tvā bṛhanto adrayo varanta indra vīḍavaḥ.
Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.4
(Cf. Ṛv VIII.88.3)

297. Ka īm veda sute sacā pibantam kadvayo dadhe.
Ayam yaḥ puro vibhinatyojasā mandānaḥ śiprayandhasaḥ.5
(Cf. S. 1696; Ṛv VIII.33.7; Av. XX.53.1; 57.11)

298. Yad indra śāso avratam cyāvayā sadasaspari.
Asmākam aṁśum maghavan puruspṛham vasavye adhi barhaya.6

299. Tvaṣṭā no daivyam vacaḥ parjanyo brahmaṇaspatiḥ.
Putrair bhrātṛbhir aditir nu pātu no duṣṭaram trāmāṇam vacaḥ.7
(Cf. Av. VI.4.1)

300. Kadā ca na starīrasi nendra saścasi dāśuṣe.
Upopennu maghavanbhūya in nu te dānam devasya pṛcyate.8
(Cf. Ṛv VIII.51.7; Yv. III.34; VIII.2)

296. The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as to me, none can object you therein.4
(Cf. Ṛv VIII.88.3)

297. No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what food He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy. He breaks down the strongholds of evil forces by His strength.5
(Cf. S. 1696; Ṛv VIII.33.7)

298. While the resplendent Lord, the possessor of riches, punishes the offenders of divine law and order, He turns them out beyond the pale of noble assembly. May we, by the grace of Lord, carry forward to success our benevolent projects undertaken to serve the society.6

299. May our Lord, the divine artist, never deprive us with a gracious gift of speech. May the Lord, the giver of supreme wisdom, shower on us, the spiritual delight. May the mother Infinity save us and also our sons and grandsons from the malicious violence and reproach of our enemy.7
(Cf. Av. VI.4.1)

300. Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more.8
(Cf. Ṛv VIII.51.7)

युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परावतः ।
अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋष्वेभिरा गहि ॥९॥

त्वामिदा ह्यो नरोपीप्यन्वज्रिन्भूर्णयः ।
स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि ॥१०॥

301. Yaṅkṣvā hi vṛtrahantama harī indra parāvataḥ.
Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi.9
(Cf. Ṛv VIII.3.17)

302. Tvām idā hyo naropīpyan vajrin bhūrṇayaḥ.
Sa indra stomavāhasa iha śrudhyupa svasaram ā gahi.10
(Cf. S. 813; Ṛv VIII.99.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-२, ७-८) प्रथमाद्वितीयासप्तम्यष्टमीनामृचां मैत्रावरुणो वसिष्ठः, (३) तृतीयाया वैवस्वतावश्विनौ, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्याः काण्वो मेधातिथिः, (६) षष्ठ्याः काण्वो देवातिथिः, (९) नवम्या आङ्गिरसो नृमेधः, (१०) दशम्याश्च गौतमो नोधा ऋषयः । (१) प्रथमाया उषाः, (२-४) द्वितीयादितृचस्याश्विनौ, (५) पञ्चम्याः सोमः, (६-१०) षष्ठ्यादिपञ्चानाञ्चेन्द्रो देवताः । बृहती छन्दः ॥

प्रत्यु अदर्श्यायत्यू३च्छन्ती दुहिता दिवः ।
अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥१॥

इमा उ वां दिविष्टय उस्रा हवन्ते अश्विना ।
अयं वामह्वेवसे शचीवसू विशंविशं हि गच्छथः ॥२॥

Khaṇḍa VIII

Daśati 2

303. Pratyu adarśyāyatyūcchantī duhitā divaḥ.
Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.1
(Cf. S. 751; Ṛv VII.81.1)

304. Imā u vām diviṣṭaya usrā havante aśvinā.
Ayam vāmahve-vase śacīvasū viśam viśam hi gacchathaḥ.2
(Cf. S. 753; Ṛv VII.74.1)

301. O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love.[9]
(Cf. Ṛv VIII.3.17)

302. O thunderer, your rich and opulent worshippers every day, today and yesterday, have been offering devotion; which you have accepted. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.[10]
(Cf. S. 813; Ṛv VIII.99.1)

Khaṇḍa VIII

Daśati 2

303. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light.[1]
(Cf. S. 751; Ṛv VII.81.1)

304. These pious praises glorify you. O radiant twin-divines, at the break of day, I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.[2]
(Cf. S. 753; Ṛv VII.74.1)

कु ष्ठः को वामश्विना तपानो देवा मर्त्यः ।
घ्नता वामश्मया क्षपमाणोऽशुनेत्थमु आद्वन्यथा ॥३॥
अयं वां मधुमत्तमः सुतः सोमो दिविष्टिषु ।
तमश्विना पिबतं तिरोअह्न्यं धत्तं रत्नानि दाशुषे ॥४॥
आ त्वा सोमस्य गल्दया सदा याचन्नहं ज्या ।
भूर्णिं मृगं न सवनेषु चुक्रुधं क ईशानं न याचिषत् ॥५॥
अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति ।
उपो नूनं युयुजे वृषणा हरी आ च जगाम वृत्रहा ॥६॥
अभी षतस्तदा भरेन्द्र ज्यायः कनीयसः ।
पुरूवसुर्हि मघवन्बभूविथ भरेभरे च हव्यः ॥७॥

305. Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ.
Ghnatā vāmaśmayā kṣayamāṇo śunetthamu ādvanyathā.3

306. Ayam vām madhumattamaḥ sutaḥ somo diviṣṭiṣu.
Tamaśvinā pibatam tiroahnayam dhattam ratnāni dāśuṣe.4
(Cf. Ṛv I.47.1)

307. Ā tvā somasya galdayā sadā yācannaham jyā.
Bhurṇim mṛgam na savaneṣu cukrudham ka īśānam yāciṣat.5
(Cf. Ṛv VIII.1.20)

308. Adhvaryo drāvayā tvamsomamindraḥ pipāsati.
Upo nūna yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.6
(Cf. Ṛv VIII.4.11)

309. Abhīṣatastadā bharendra jyāyaḥ kanīyasaḥ.
Purūvasurhi maghavanbabhūvitha bharebhare ca havyaḥ.7
(Cf. Ṛv VII.32.24)

305. O Cosmic twins, of vitality and consciousness, where is that person staying on this earth, who really can reveal to us all your secrets? Here is the house-holder who never feels tired while he incessantly offers you loving prayers, which flow with ease from his inner conscience as the creeper releases the sap when crushed under a stone.[3]

306. Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees.[4]
(Cf. Ṛv I.47.1)

307. May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has the power to grant all wishes?[5]
(Cf. Ṛv VIII.1.20)

308. O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot.[6]
(Cf. Ṛv VIII.4.11)

309. O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite spiritual treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship.[7]
(Cf. Ṛv VII.32.24)

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।
स्तोतारमिद्दधिषे रदावसो न पापत्वाय रंसिषम् ॥८॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः ॥९॥
प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि ।
न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ ॥१०॥

310. Yadindra yāvatastvametāvadahamīśīya.
Stotāramiddadhiṣe radāvaso na pāpatvāya ramsiṣama.8
(Cf. S. 1796; Ṛv VII.32.18; Av. XX.82.1)

311. Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ.
Aśastihā janitā vṛtratūrasi tvam turya taruṣyataḥ.9
(Cf. S. 1637; Ṛv VIII.99.5; Yv. XXXIII.66, Av. XX.105.1)

312. Pra yo ririkṣa ojasā divaḥ sadobhyaspari.
Na tvā vivyāca raja indra pārthivamati diśvam vavakṣitha.10
(Cf. Ṛv VIII.88.5)

310. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, when I would favour sincere worshippers only and not squander it ever upon wickedness.8
(Cf. S. 1796; Ṛv VIII.32.18)

311. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies, O opposer, you beat down the opponents.9
(Cf. S. 1637; Ṛv VIII.99.5)

312. O resplendent Lord, by your might you extend beyond the limits of heaven and the region of the earth cannot comprehend you. May you bring us food and milk.10
(Cf. Ṛv VIII.88.5)

(३) तृतीया दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१–२, ६) प्रथमाद्वितीयाषष्ठीनामृचां मैत्रावरुणो वसिष्ठः, (३) तृतीयाया आत्रेयो गातुः, (४) चतुर्थ्या वैन्यः पृथुः, (५) पञ्चम्या वैकुण्ठः सप्तगुः, (७) सप्तम्याः शाक्त्यो गौरिवीतिः, (८) अष्टम्या भार्गवो वेनः, (९) नवम्या आङ्गिरसो ब्रह्मणस्पतिः, (१०) दशम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः। (१–६, १०) प्रथमादिषण्णां दशम्याश्चेन्द्रः, (७) सप्तम्याः सूर्येन्द्रौ, (८) अष्टम्या वेनयमवरुणाः, (९) नवम्याश्च बृहस्पतिर्ब्रह्मा वा देवताः। त्रिष्टुप् छन्दः ॥

असावि देवं गोऋजीकमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच ।
बोधामसि त्वा हर्यश्व यज्ञैर्बोधा न स्तोममन्धसो मदेषु ॥१॥

योनिष्ट इन्द्र सदने अकारि तमा नृभिः पुरुहूत प्र याहि ।
असो यथा नोविता वृधश्चिद्ददो वसूनि ममदश्च सोमैः ॥२॥

अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्धधानाँ अरम्णाः ।
महान्तमिन्द्र पर्वतं वि यद्वः सृजद्धारा अव यद्दानवान्हन् ॥३॥

Khaṇḍa IX

Daśati 3

313. Asāvi devaṃ gorjīkamandho nyasmindro januṣemuvoca.
Bodhāmasi tvā haryaśv.. yajñairbodhā na stomamandhaso madeṣu.₁
(Cf. Ṛv VII.21.1)

314. Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra yāhi.
Aso yathā no-vitā vṛdhaściddado vasūni mamaśca somaiḥ.₂
(Cf. Ṛv VII.24.1)

315. Adardarutsamasṛjo vi khāni tvamarṇavānva-dvadhānām aramṇāḥ.
Mahāntamindra parvatam vi yadvaḥ sṛjadvārā ava yaddānavānhan.₃
(Cf. Ṛv V.32.1)

Khaṇḍa IX

Daśati 3

313. Pressed is the juice divine, blended with milk of devotion and wisdom; and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable facilities, we make you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy.[1]
(Cf. Ṛv VII.21.1)

314. O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion.[2]
(Cf. Ṛv VII.24.1)

315. You, resplendent self, cleave the dark forces as under. You set free the fountains of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness.[3]
(Cf. Ṛv V.32.1)

सुष्वाणास इन्द्र स्तुमसि त्वा सनिष्यन्तश्चित्तुविनृम्ण वाजम् ।
आ नो भर सुवितं यस्य कोना तना त्मना सह्यामा त्वोताः ॥४॥
जगृह्मा ते दक्षिणमिन्द्र हस्तं वसूयवो वसुपते वसूनाम् ।
विद्मा हि त्वा गोपतिꣳ शूर गोनामस्मभ्यं चित्रं वृषणꣳ रयिन्दाः ॥५॥
इन्द्रं नरो नेमधिता हवन्ते यत्पार्या युनजते धियस्ताः ।
शूरो नृषाता श्रवसश्च काम आ गोमति व्रजे भजा त्वं नः ॥६॥
वयः सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्या३स्मान्निधयेव बद्धान् ॥७॥

316. Suṣvāṇāsa indra stumasi tvā saniṣyantaścittuvinṛmṇa vājam.
Ā no bhara suvitam yasya konā tanā tmanā sahyāmātvotāḥ.4
(Cf. Ṛv X.148.1)

317. Jagṛhmā te dakṣiṇamindra hastam vasūyavo vasūpate vasūnām.
Vidmā hi tvā gopatiṁ śura gonāmasmabhyam citram vṛṣaṇam rayim hāḥ.5
(Cf. Ṛv X.47.1)

318. Indram naro nemadhitā havante yatpāryā yunajate dhiyastāḥ.
Śūro nṛṣātā śravasaśca kāma ā gomati vraje bhajā tvam naḥ.6
(Cf. Ṛv VII.27.1)

319. Vayaḥ suparṇā upa sedurindram priyamedhā ṛṣayo nādhamānāḥ.
Apa dhvāntamūrṇuhi pūrdhi cakṣurmumugdhyā smānnidhayeva baddhān.7
(Cf. Ṛv X.73.11)

316. O bounteous Lord of resplendence, we pay you our homage, we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom.[4]
(Cf. Ṛv X.148.1)

317. O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous-productive riches.[5]
(Cf. Ṛv X.47.1)

318. Men invoke the resplendent Lord in life struggles, so that He may reveal to them in their inner conscience the way that leads to success. May you, O hero, the supreme benefactor of men, by way of distribution of food and other provisions, please enrich us with pastures abounding with cattle.[6]
(Cf. Ṛv VII.27.1)

319. Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and who fulfil the needs of our vision, come out released from the resplendent sun; may they be released for us like men bound with a net.[7]
(Cf. Ṛv X.73.11)

नाके सुपर्णमुप यत्पतन्तꣳ हृदा वेनन्तो अभ्यचक्षत त्वा ।
हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥८॥
ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥९॥
अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
विरप्शिने वज्रिणे शन्तमानि वचाꣳस्यस्मै स्थविराय तक्षुः ॥१०॥

320. Nāke suparṇamupa yatpatantam hṛdā venanto abhyacakṣata tvā.
Hiraṇyapakṣam varuṇasya dūtam yamasya yonau śakunam bhuraṇyum.8
(Cf. S. 1846; Ṛv X.123.6; Av. XVIII.3.66)

321. Brahma jajñānam prathamam purastādvi sīmataḥ suruco vena āvaḥ.
Sa budhnayā upamā asya viṣṭhaḥ sataśca yonimasataśca vivaḥ.9
(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. Apūrvyā purutamānyasmai mahe vīrāya tavase turāya.
Virapśine vajriṇe śantamāni vacāmsyasmai sthavirāya takṣuḥ.10
(Cf. Ṛv VI.32.1)

320. They, with a longing in their hearts, gaze at you, while you, the aspirant sages and seers, travel in your intellectual realm as a strong-winged bird; you are the golden-winged messenger of our venerable Lord, — the bird that moves on with speed to the central abode of the Ordainer.8
(Cf. S. 1846; Ṛv X.123.6)

321. In the beginning of the creation, the Supreme Lord alone knew all the details. From all sides, this effulgent wise one has manifested bright rays. In the mid-space, our Lord has set up beautifully the celestial bodies, which speak of His unparalled eminence. He is the sole cause of the today-existing, and yet non-existing creation.9
(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice.10
(Cf. Ṛv VI.32.1)

(४) चतुर्थी दशतिः

(१-९) नवर्चाया अस्या दशतेः (१-२, ४) प्रथमाद्वितीयाचतुर्थीनामृचां मारुतो द्युतानः, (३) तृतीयाया वामदेव्यो बृहदुक्थः, (५) पञ्चम्याः सूर्यवर्चा भृष्टिमान्, (६, ८) षष्ठ्यष्टम्योर्मैत्रावरुणो वसिष्ठः, (७) सप्तम्या गाथिनो विश्वामित्रः, (९) नवम्याश्च शाक्त्यो गौरिवीतिर्ऋषयः। (१) प्रथमाया इन्द्राबृहस्पती, (२) द्वितीयाय इन्द्रो लिङ्गोक्ता वा, (३) तृतीयायाः सूर्यः, (४-९) चतुर्थ्यादिषण्णाञ्चेन्द्रो देवताः। (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योश्च त्रिष्टुप्, (६, ९) षष्ठीनवम्योश्च विराट् छन्दसी ॥

अव द्रप्सो अꣳशुमतीमतिष्ठदीयानः कृष्णो दशभिः सहस्रैः ।
आवत्तमिन्द्रः शच्या धमन्तमप स्नेहितिं नृमणा अधद्राः ॥१॥

वृत्रस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥२॥

विधुं दद्राणꣳ समने बहूनाꣳ युवानꣳ सन्तं पलितो जगार ।
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥३॥

Khaṇḍa X

Daśati 4

323. Ava drapso aṁśumatimatiṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraiḥ.
Āvattamindraḥ śacyā dhamantamapa snīhitim nṛmaṇā adhadrāḥ.1
(Cf. Ṛv VIII.96.13; Av. XX.137.7)

324. Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyaḥ.
Marudbhirindra sakhyam te astvathemā viśvāḥ pṛtanā jayāsi.2
(Cf. Ṛv VIII.96.7)

325. Vidhum dadrāṇam samane bahūnām yuvānam santam polito jagāra.
Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ samāna.3
(Cf. S. 1782; Ṛv X.55.5; Av. IX.10.9)

Khaṇḍa X

Daśati 4

323. The swift-moving darkness of nescience with ten thousand dark elements stood in the depths of celestial ocean. By his might, the resplendent Supreme (the Sun, the source of enlightenment) catches him sporting in the water; He, the benevolent to man, smites His malicious bands.₁
(Cf. Ṛv VIII.96.13)

324. All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces.₂
(Cf. Ṛv VIII.96.7)

325. Even a young man, having manifold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in such greatness. The one who has been alive yesterday, dies, and one who dies today is alive tomorrow.₃
(Cf. S. 1782; Ṛv X.55.5)

त्व९ ह त्यत्सप्तभ्यो जायमानोशत्रुभ्यो अभवः शत्रुरिन्द्र ।
गूढे द्यावापृथिवी अन्वविन्दो विभुमद्भ्यो भुवनेभ्यो रणं धाः ॥४॥
मेडिं न त्वा वज्रिणं भृष्टिमन्तं पुरुधस्मानं वृषभ९ स्थिरप्स्नुम् ।
करोष्यर्यस्तरुषीर्दुवस्युरिन्द्र द्युक्षं वृत्रहणं गृणीषे ॥५॥
प्र वो महे महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चर चर्षणिप्राः ॥६॥
शुन९ हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।
शृण्वन्तमुग्रमूतये समत्सु घ्नन्तं वृत्राणि सञ्जितं धनानि ॥७॥

326. Tvaṁha tyatsaptabhyo jāyamāno-śátrubhyo abhavaḥ śtrurindra.
Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo raṇam dhāḥ.₄
(Cf. Ṛv VIII.96.16; Av. XX.137.10)

327. Meḍim na tvā vajriṇam bhṛṣṭimantam purudhasmānam vṛṣabhaṁ sthirapsnum.
Karoṣyaryastaruṣīrduvasyurindra dyukṣam vṛtrahaṇam gṛṇīṣe.₅

328. Pra vo mahe mahe vṛdhe bharadhvam pracetase pra sumatim kṛṇudhvam.
Viśaḥ pūrvīḥ pra cara carṣaṇiprāḥ.₆
(Cf. S. 1793; Ṛv VII.31.10; Av. XX.73.3)

329. Śunam huvema maghavānamindramasminbhare nṛtamam vājasātau.
Śṛṇvantamugramūtaye samatsu ghnanta vṛtrāṇi sañjitam dhanāni.₇
(Cf. Ṛv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11; Av. XX.11.11)

326. Then, at your birth, O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty worlds.4
(Cf. Ṛv VIII.96.16)

327. O resplendent Lord, we count you as our friend, the maintainer of adamantine justice; you are quick in approach, strong of body, capable of overthrowing all adversaries, you always help people of righteous tribes in their conquests. I praise you in loudest voice, O Lord, the divine destroyer of the demon of ignorance and darkness.5

328. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).6
(Cf. S. 1793; Ṛv VII.31.10)

329. We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth.7
(Cf. Ṛv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11)

उदु ब्रह्माण्यैरत श्रवस्येन्द्र९ समर्ये महया वसिष्ठ ।
आ यो विश्वानि श्रवसा ततानोपश्रोता म ईवतो वचा९सि ॥८॥
चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विच्छद्यात् ।
पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥९॥

330. Udu brahmāṇyairata śravasyendram samarye mahayā vasiṣṭha.
Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacāṁsi.8
(Cf. Ṛv VII 23.1; Av. XX.12.1)

331. Cakram Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt.
Pṛthivyāmatiṣitam yadūdhaḥ payo goṣvadadha oṣadhīṣu.9
(Cf. Ṛv X.73.9)

(५) पञ्चमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋषयस्तार्क्ष्योऽरिष्टनेमिः, (२) द्वितीयाया आङ्गिरसो गर्गः, (३) तृतीयाया ऐन्द्रो विमदः, (४) चतुर्थ्या गौतमो वामदेवः, (५) पञ्चम्याः ताक्ष्यो भौमो वा अत्रिः, (६) षष्ठ्याः शौनको गृत्समदो राहूगणो गोतमो वा, (७) सप्तम्या गाथिनो विश्वामित्रः, (८) अष्टम्या वैश्वामित्रो रेणुः, (९) नवम्या वैवस्वती यमी, (१०) दशम्याश्च राहूगणो गोतम ऋषयः । (१) प्रथमाया-स्तार्क्ष्यः सूर्यो वा, (२–६, ८) द्वितीयादिपञ्चानामष्टम्याश्चेन्द्रः, (७) सप्तम्या इन्द्रा-पर्वतौ, (९) नवम्या यमः, (१०) दशम्याश्च कः सूर्यो वा इन्द्रो वा देवताः ।
(१–२, ४–१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तानाञ्च त्रिष्टुप्, (३) तृतीयायाश्च जगती छन्दसी ॥

त्यमू षु वाजिनं देवजूत९ सहोवानं तरुतार९ रथानाम् ।
अरिष्टनेमिं पृतनाजमाशु९ स्वस्तये तार्क्ष्यमिहा हुवेम ॥१॥

Khaṇḍa XI

Daśati 5

332. Tyamūṣu vājinam devajūtam sahovānam tarutāram rathānām.
Ariṣṭanemim pṛtanājamāśuṁ svastaye tārkṣyamihā huvema.1
(Cf. Ṛv X.178.1; Av. VII.85.1)

330. The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach.8
(Cf. Ṛv VII.23.1)

331. His thunderbold works everywhere in the firmament, it subjugates the entire water to him; the water, which is let loose upon the earth, puts milk into cows and herbs.9
(Cf. Ṛv X.73.9)

Khaṇḍa XI

Daśati 5

332. Let us explore and use for our welfare that *Potential Source* (the Sun) which is mighty, commissioned by Nature's forces, ever victorious, moving with a speed, beyond that of any chariot, having strong fellies, who is ever triumphant.1
(Cf. Ṛv X.178.1)

त्रातारमिन्द्रमवितारमिन्द्रꣳ हवेहवे सुहवꣳ शूरमिन्द्रम् ।
हुवे नु शक्रं पुरुहूतमिन्द्रमिदꣳ हविर्मघवा वेत्विन्द्रः ॥२॥

यजामह इन्द्रं वज्रदक्षिणꣳ हरीणाꣳ रथ्या३ं विव्रतानाम् ।
प्र श्मश्रुभिर्दोधुवदूर्ध्वधा भुवद्वि सेनाभिर्भयमानो वि राधसा ॥३॥

सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभꣳ सुवज्रम् ।
हन्ता यो वृत्रꣳ सनितोत वाजं दाता मघानि मघवा सुराधाः ॥४॥

यो नो वनुष्यन्नभिदाति मर्त्त उगणा वा मन्यमानस्तुरो वा ।
क्षिधी युधा शवसा वा तमिन्द्राभी ष्याम वृषमणस्त्वोताः ॥५॥

333. Trātāramindramavitāramindram havehaṣe suhavam śūramindram.
Huve nu śakram puruhūtamindramidam havirmaghavā vetvindraḥ.2
(Cf. Ṛv VI.47.11; Yv. XX.50; Av. VII.86.1)

334. Yajāmaha indram vajradakṣiṇam harīṇāmxrathyā vidmatānām.
Pra śmaśrubhirdodhuvadūrdhvadhā bhuvadvi senābhiryayamāno rādhasā.3
(Cf. Ṛv X.23.1)

335. Satrāhaṇam dādhṛṣim tumramindram mahāmapāram vṛṣabham suvajram.
Hantā yo vṛtram sanitota vājam dātā maghani maghava surādhāh.4
(Cf. Ṛv IV.17.8)

336. Yo no vanuṣyannabhidāti marta ugaṇā vā manyamānasturo vā.
Kṣidhī yudhā śavasā vā tamindrābhī ṣyāma vṛṣamaṇastvotāḥ.5

333. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.[2] (Cf. Ṛv VI.47.11)

334. We propitiate the Lord of resplendence, the wise possessor of admantine will-power. He has ability to perform various actions by means of His superb energies. Shaking the trees of the earth with mighty and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches.[3] (Cf. Ṛv X.23.1)

335. We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamantine will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures.[4] (Cf. Ṛv IV.17.8)

336. The person who hides himself crookedly and who seizes from us our wealth and offers it to others, who deems himself a giant or a hero, and yet boasts for his liberality, — O resplendent Lord, give us strength to fight against him and please help us to destroy him. May we be victorious with your assistance, O Supreme Lord.[5]

यं वृत्रेषु क्षितय स्पर्द्धमाना यं युक्तेषु तुरयन्तो हवन्ते ।
य९ शूरसातौ यमपामुपज्मन्यं विप्रासो वाजयन्ते स इन्द्रः ॥६॥
इन्द्रापर्वता बृहता रथेन वामीरिष आ वहत९ सुवीराः ।
वीत९ हव्यान्यध्वरेषु देवा वर्द्धेथां गीर्भिरिडया मदन्ता ॥७॥
इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयत्सगरस्य बुध्नात् ।
यो अक्षेणेव चक्रियौ शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम् ॥८॥
आ त्वा सखायः सख्या ववृत्युस्तिरः पुरू चिदर्णवां जगम्याः ।
पितुर्नपातमा दधीत वेधा अस्मिन्क्षये प्रतरां दीद्यानः ॥९॥

337. Yam vṛtreṣu kṣitaya spardhamānā yam yukttesu turyanto havante.
Yaṁ śūrasātau yamapāmupajmanyam viprāso vājayante sa indraḥ.6

338. Indrāparvatā bṛhatā rathena vāmīriṣa ā vahatam suvīrāḥ.
Vītaṁhavyānyadhvareṣu devā vardhethām girbhiriḍayā madanta.7
(Cf. Ṛv III.53.1)

339. Indrāya giro aniśitasargā apaḥ prairayatsagarasya budhnāt.
Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha pṛthivīmuta dyām.8
(Cf. Ṛv X.89.4)

340. Ā tvā sakhāyaḥ sakhyā vavṛtyustiraḥ purū cidarṇavām jagamyāḥ.
Piturnapātamā dadhīta vedhā-sminkṣaye pratarām dīdyānaḥ.9
(Cf. Ṛv X.10.1; Av. XVIII.1.1)

337. He is our Lord, whom people invoke when they proceed to fight against their enemies or when they march forward in array of battle. He is our Lord whom poets or musicians offer their songs of glory. Our invocations are to Him whenever our heroes seize the property of their enemy, or when we march against our enemies on the sea; such is our resplendent Lord.[6]

338. May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises.[7]
(Cf. Ṛv III.53.1)

339. I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depths of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle.[8]
(Cf. Ṛv X.89.4)

340. (Girl-twin), I entreat my boy-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child. whose you would be the father, because this is the natural law that a man sows his seed in the soil of his mate.[9]
(Cf. Ṛv X.10.1)

को अद्य युङ्क्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हृणायून् ।
आसन्नेषामप्सुवाहो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१०॥

॥ इति चतुर्थस्यार्द्धः प्रपाठकः ॥

341. Ko adya yuṅkte dhuri gā ṛtasya śimīvato bhāmino durhṛṇāyūn.
Āsanneṣāmapsuvāho mayobhūnya eṣām bhṛtyamṛṇadhatsa jīvāt.10
(Cf. Ṛv I.84.16; Av. XVIII.1.6)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो वैश्वामित्रो मधुच्छन्दाः, (२) द्वितीयाया माधुच्छन्दसो जेता, (३, ६) तृतीयाषष्ठ्यो राहूगणो गोतमः, (४) चतुर्थ्या भौमोऽत्रिः, (५, ८-९) पञ्चम्यष्टमी-नवमीनामाङ्गिरसस्तिरश्चीः, (७) सप्तम्याः काण्वो नीपातिथिः, (१०) दशम्याश्च बार्हस्पत्यः शंयुर्ऋषयः। (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चेन्द्रः, (६) षष्ठ्याश्चेन्द्र-सूर्यौ देवते। अनुष्टुप् छन्दः॥

गायन्ति त्वा गायत्रिणोर्चन्त्यर्कमर्किणः। ब्रह्माणस्त्वा शतक्रत उद्वꣳशमिव येमिरे ॥१॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम् ॥२॥

PRAPAṬHAKA IV: ARDHA II

Khaṇḍa XII

Daśati 6

342. Gāyanti tvā gāyatriṇo rcantyarkamarkiṇahḥ.
Brahmāṇastvā śatakrata udvamśamiva yemire.1
(Cf. S. 1344; Ṛv I.10.1)

343. Indram viśvā avīvṛdhantsamudravyacasam giraḥ.
Rathītamamrathīnām vājānām satpatim patim.2
(Cf. S. 827; Ṛv I.11.1; Yv. XII.56; XV.61; XVII.61)

341. Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows? Long shall he live who honours their services, and feeds them well.10
(Cf. Ṛv I.84.16)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

PRAPĀṬHAKA IV: ARDHA II

Khaṇḍa XII

Daśati 6

342. The embodiment of total selfless actions, the chanters of the Sāman hymns extol you with songs; the reciters of the Ṛk with prayers, the priests of the Yajuṣ with their prose and thereby, elevate the honour of their family and descendants.1
(Cf. S. 1344; Ṛv I.X.1)

343. All your praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.2
(Cf. S. 827; Ṛv I.11.1)

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।
शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥३॥
यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥४॥
श्रुधी हवं तिरश्च्या इन्द्र यस्त्वा सपर्यति ।
सुवीर्यस्य गोमतो रायस्पूर्धि महा९ असि ॥५॥
असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।
आ त्वा पृणक्त्विन्द्रिय९ रजः सूर्यो न रश्मिभिः ॥६॥
एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
दिवो अमुष्य शासतो दिवं यय दिवावसो ॥७॥

344. Imamindra sutam piba jyeṣṭhamamartye madam.
Śukrasya tvābhyakṣarandhārā ṛtasya sādane.$_3$
(Cf. S. 949; Ṛv I.84.4)

345. Yadindra citra maiha nāsti tvādātāmadrivaḥ.
Rādhastanno vidadvasa ubhayā hastyā — bhara.$_4$
(Cf. S. 1172; Ṛv V.39.1)

346. Śrudhī havam tiraścyā indra yastvā saparyati.
Suvīryasya gomato rāyaspūrdhi mahānasi.$_5$
(Cf. S. 883; Ṛv VIII.95.4)

347. Asāvi soma indra te śaviṣtha dhṛṣṇavā gahi.
Ā tvā pṛṇaktvindriyam rajaḥ sūryo na raśmibhiḥ.$_6$
(Cf. S. 1028; Ṛv I.84.1)

348. Endra yāhi haribhirupa kaṇvasya suṣṭutim.
Divo amuṣya śāsato divam yaya divāvaso.$_7$
(Cf. S. 1087; Ṛv VIII.34.1)

344. O resplendent Self, please accept these immortal, exhilarating devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship.3
(Cf. S. 949; Ṛv I.84.4)

345. O wondrous resplendent Lord, wielder of adamantine justice, master of precious treasures; what wealth is meant to be showered on us, that bounty, may you, filling both your hands, bring to us.4
(Cf. S. 1172; Ṛv V.39.1)

346. O Lord resplendence, listen to the prayer of the one who faithfully serves you and please satisfy him with wealth of kins and valiant off-spring. You are really magnanimous.5
(Cf. S. 883; Ṛv VIII.95.4)

347. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays.6
(Cf. S. 1028; Ṛv I.84.1)

348. Come, O resplendent, with your quick measures to receive the praise of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.7
(Cf. S. 1807; Ṛv VIII.34.1)

आ त्वा गिरो रथीरिवास्थुः सुतेषु गिर्वणः ।
अभि त्वा समनूषत गावो वत्सं न धेनवः ॥८॥
एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।
शुद्धैरुक्थैर्वावृध्वांसं शुद्धैराशीर्वान्ममत्तु ॥९॥
यो रयिं वो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः ।
सोमः सुतः स इन्द्र तेस्ति स्वधापते मदः ॥१०॥

349. Ā tvā giro rathīrivāsthuḥ suteṣu girvaṇaḥ.
Abhi tvā samanūṣata gāvo vatsam na dhenavaḥ.8
(Cf. Ṛv VIII.95.1)

350. Etonvindram snadhāma śuddham śuddhena sāmnā.
Śuddhairukthairvāvṛdhavām̐ sam̐ śuddhairāśīrvān-mamattu.9
(Cf. S. 1402; Ṛv VIII.95.7)

351. Yo rayim vo rayintamo yo dyudmairdyumnavattamaḥ.
Somaḥ sutaḥ sa indra te-sti svadhāpate madaḥ.10
(Cf. Ṛv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, also ends Adhyāya III and ends Daśati 6 of Prapāṭhaka IV.

349. O resplendent Lord, worthy of praise, when the loving devotion is expressed, our songs hasten to you as a charioteer to his goal; they low towards you as mother-kine towards their claves.[8]
(Cf. Ṛv VIII.95.1)

350. Come now and let us glorify pure Lord resplendent with fresh SAMAN hymns. Let the correctly recited hymns mixed with devotional love, gladden Him and magnify His glory.[9]
(Cf. S. 1402; Ṛv VIII.95.7)

351. O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration.[10]
(Cf. Ṛv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, and also ends Adhyāya III, and Daśati 6 of Prāpaṭhaka IV.

(७) सप्तमी दशतिः

(१–८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋचो बार्हस्पत्यो भरद्वाजः, (२) द्वितीयाया आङ्गिरसः शकपूतः, (३) तृतीयाया आङ्गिरसः प्रियमेधः, (४) चतुर्थ्याः काण्वः प्रगाथः, (५) पञ्चम्या आत्रेयः श्यावाश्वः, (६) षष्ठ्या बार्हस्पत्यः शंयुः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याश्च माधुच्छन्दसो जेता ऋषयः । (१–४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५) पञ्चम्या मरुतः, (७) सप्तम्याश्च दाधिक्रिर्देवताः । अनुष्टुप् छन्दः ॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर । अरङ्गमाय जग्मयेऽपश्चाद्ध्वने नरः ॥१॥

आ नो वयोवयःशयं महान्तं गह्वरेष्ठां महान्तं पूर्विनेष्ठाम् ।
उग्रं वचो अपावधीः ॥२॥

आ त्वा रथं यथोतये सुम्नाय वर्तयामसि ।
तुविकूर्मिमृतीषहमिन्द्रं शविष्ठ सत्पतिम् ॥३॥

स पूर्व्यो महोनां वेनः क्रतुभिरानजे ।
यस्य द्वारा मनुः पिता देवेषु धिय आनजे ॥४॥

Adhyāya IV

Khaṇḍa I

Daśati 7

352. Pratyasmai pipīvate viśvāni viduṣe bhara.
Araṅgamāya jagmaye-paścādadhvane naraḥ.1
(Cf. S. 1440; Ṛv VI.42.1)

353. Ā no vayo vayaḥ śayam mahāntam gahvareṣṭhām mahāntam pūrvineṣṭhām.
Ugram vaco apāvadhīḥ.2

354. Ā tvā ratham yathotaye sumnāya vartayāmasi.
Tuvikūrmimṛtīṣahamindraṁśaviṣṭha satpatim.3
(Cf. S. 1771; Ṛv VIII.68.1)

355. Sa pūrvyo mahonām venaḥ kratubhirānaje.
Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.4
(Cf. Ṛv VIII.63.1)

Adhyāya IV

Khaṇḍa I

Daśati 7

352. May you offer the homage to Him who is anxious to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred selfless works. He is always a true leader, never a follower.1
(Cf. S. 1440; Ṛv VI.42.1)

353. O resplendent Lord; may you completely drive away the clouds of ignorance which have been lying deep into the cavity of our hearts from the very beginning. May you put to silence the harsh words of these wicked (persons).2

354. O most powerful, resplendent Lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.3
(Cf. S. 1771; Ṛv VIII.68.1)

355. He (the resplendent Lord) is most ancient, charming and hence beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the house-holder, makes his prayers effective and is honoured by Nature's bounties.4
(Cf. Ṛv VIII.63.1)

यदी वहन्त्याशवो भ्राजमाना रथेष्वा ।
पिबन्तो मदिरं मधु तत्र श्रवाꣳसि कृण्वते ॥५॥
त्यमु वो अप्रहणं गृणीषे शवसस्पतिम् ।
इन्द्रं विश्वासाहं नरꣳ शचिष्ठं विश्ववेदसम् ॥६॥
दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र न आयूꣳषि तारिषत् ॥७॥
पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
इन्द्रो विश्वस्य कर्मणो धर्त्ता वज्री पुरुष्टुतः ॥८॥

356. Yadī vahattyaśavo bhrājamānā rathesvā.
Pibanto madiram madhu tatra śravāṁsi kṛṇvate.5
(Cf. Ṛv V.61.11)

357. Tyamu vo aprahaṇam gṛṇīṣe śavasaspatim.
Indram viśvāsāham naraṁ śaciṣṭham viśvavedasam.6
(Cf. Ṛv VI.44.4)

358. Dadhikrāvṇo akāriṣam jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karatpra na āyūṁṣi tāriṣat.7
(Cf. Ṛv IV.39.6; Yv. XXIII.32; Av. XX.137.3)

359. Purām bhinduryuvā kaviramitaujā ajāyata.
Indro viśvasya karmaṇo dhartā vajrī puruṣṭutaḥ.8
(Cf. S. 1250; Ṛv I.11.4)

356. (O resplendent Lord), at the occasion when cloud-bearing winds in the chariot carry to you offerings, they enjoy the exhilarating sweet divine elixir, and produce crops and food by their rains (for all of us).5
(Cf. Ṛv V.61.11)

357. For you I glorify that Lord, who never harms anyone, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe.6
(Cf. Ṛv VI.44.4)

358. I glorify the spacecraft which is rapid like victorious steed. May he give to our forces the fragrance of fame and longevity to our life.7
(Cf. Ṛv IV.39.6)

359. The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustaining of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.8
(Cf. S. 1250; Ṛv I.11.4)

(८) अष्टमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ३, ५) प्रथमातृतीयापञ्चमीनामृचामाङ्गिरसः प्रियमेधः, (२) द्वितीयाया मारीचः कश्यपः काश्यपे शिखण्डिन्यावप्सरसौ वा, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या बार्हस्पत्यो भरद्वाजः, (७) सप्तम्या भौमोऽत्रिः, (८) अष्टम्याः काण्वः प्रस्कण्वः, (९) नवम्या आप्त्यस्त्रितः, (१०) दशम्याश्चक्सोम्नो वत्सस्य कुत्स ऋषयः। (१–४, ७) प्रथमादिचतसृणां सप्तम्याश्चेन्द्रः, (५) पञ्चम्या इन्द्रो वैश्वानरो वा, (६) षष्ठ्या अग्निः, (८) अष्टम्या उषाः, (९) नवम्या विश्वे देवाः, (१०) दशम्याश्च ऋक्सामनी विश्वे देवा वा देवताः। अनुष्टुप् छन्दः॥

प्रप्र वस्त्रिष्टुभमिषं वन्दद्वीरायेन्दवे। धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥

कश्यपस्य स्वर्विदो यावाहुः सयुजाविति। ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य ॥२॥

अर्चत प्रार्चता नरः प्रियमेधासो अर्चत। अर्चन्तु पुत्रका उत पुरमिद्धृष्ण्वर्चत ॥३॥

उक्थमिन्द्राय शंस्यं वर्द्धनं पुरुनिःषिधे। शक्रो यथा सुतेषु नो रारणत्सख्येषु च ॥४॥

विश्वानरस्य वस्पतिमनानतस्य शवसः। एवैश्च चर्षणीनामूती हुवे रथानाम् ॥५॥

Khaṇḍa II

Daśati 8

360. Prapra vasriṣṭubhamiṣam vandadvīrāyendave.
Dhiyā vo medhasātaye purandhyā vivāsati.₁
(Cf. Ṛv VIII.69.1)

361. Kaśyapasya svarvido yāvāhuḥ sayujāviti.
Yayorviśvamapi vratam yajñam dhīrā nicāyya.₂

362. Arcatā prārcatā naraḥ priyamedhāso arcata.
Arcantu putrakā uta puramid dhṛṣṇvarcata.₃
(Cf. Ṛv VIII.69.8; Av. XX.92.5)

363. Ukthamindrāya śaṁsyam vardhanam puruniḥṣidhe.
Śakro yathā suteṣu no rāraṇatsakhyeṣu ca.₄
(Cf. Ṛv I.10.5)

364. Viśvānarasya vaspatimanānatasya śavasaḥ.
Evaicca carṣaṇīnāmūtī huve rathānām.₅
(Cf. Ṛv VIII.68.4)

Khaṇḍa II

Daśati 8

360. May you present your sacrificial homage with the two-fold or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness.[1]
(Cf. Ṛv VIII.69.1)

361. We have been told by the enlightened persons that the Omniscient resplendent Lord is a personified pair of kinetic and potential energies. Through these two bounties, all the functions of the world are accomplished and the law and order maintained.[2]

362. O pious devotees, may you glorify the resplendent Lord and sing songs of his praise; may your children also sing laudations. He verily fulfils all human aspirations.[3]
(Cf. Ṛv VIII.69.8)

363. Let us sing such divine hymns as reveal and extol the one and the only powerful God who can guide our children and friends and also be the repeller of our foes.[4]
(Cf. Ṛv I.10.5)

364. I invoke the (resplendent Lord) or that mighty one who subdues all enemies and bows to none, and who rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected.[5]
(Cf. Ṛv VIII.68.4)

स घा यस्ते दिवो नरो धिया मर्त्तस्य शमतः ।
ऊती स बृहतो दिवो द्विषो अꣳहो न तरति ॥६॥
विभोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो ।
अथा नो विश्वचर्षणे द्युम्नꣳ सुदत्र मꣳहय ॥७॥
वयश्चित्ते पतत्रिणो द्विपाच्चतुष्पादर्जुनि ।
उषः प्रारन्नृतूꣳरनु दिवो अन्तेभ्यस्परि ॥८॥
अमी ये देवा स्थन मध्य आ रोचने दिवः ।
कद्व ऋतं कदमृतं का प्रत्ना व आहुतिः ॥९॥
ऋचꣳ साम यजामहे याभ्यां कर्माणि कृण्वते ।
वि ते सदसि राजतो यज्ञं देवेषु वक्षतः ॥१०॥

365. Sa ghā yaste divo naro dhiyā martasya śabhataḥ.
Ūtī sa bṛhato divo dviṣo aṁho na tarati.6
(Cf. Ṛv VI.2.4)

366. Vibhoṣṭa indra rādhaso vibhvī rātīḥ śatakrato.
Athā no viśvacarṣaṇe dyumnam sudatra maṁhaya.7
(Cf. Ṛv V.38.1)

367. Vayaścitte patatriṇo dvipāccatuṣpādarjuni.
Uṣaḥ prārannṛtūm ranu divo antebhyaspari.8
(Cf. Ṛv I.49.3)

368. Amī ye devā sthana madhya ā rocane divaḥ.
Kadva ṛtam kadamṛtam ká pratnā va āhutiḥ.9
(Cf. Ṛv I.105.5)

369. Ṛcaṁ sāma yajāmahe yābhyām karmāṇi kṛṇvate.
Vi te sadasi rājaso yajñam deveṣu vakṣataḥ.10
(Cf. Av. VII.54.1)

365. May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers emerge out safe through the channels of enmity and sin.[6]
(Cf. Ṛv VI.2.4)

366. O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificience and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory.[7]
(Cf. Ṛv V.38.1)

367. O bright dawn, on your coming, all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you.[8]
(Cf. Ṛv I.49.3)

368. O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law applicable and where does it fail? Where is my ancient devotional offering to you? May I know, O earth and heaven?[9]
(Cf. Ṛv I.105.5)

369. We invoke our Lord by chanting hymns and songs of praises and thereby celebrate our holy rites and in the company of our devotees, we organise our projects of public benevolence.[10]
(Cf. Av. VII.54.1)

(९) नवमी दशतिः

(१-११) एकादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काश्यपो रेभः, (२) द्वितीयायाः शैरीषः सुवेदाः, (३) तृतीयाया मैत्रावरुणो वसिष्ठः, (४, ७, ८) चतुर्थीसप्तम्यष्टमीनामाङ्गिरसः सव्यः, (५) पञ्चम्या गाथिनो विश्वामित्रः, (६) षष्ठ्या आङ्गिरसः कृष्णः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्या यौवनाश्वो मान्धाता, (११) एकादश्याश्चाङ्गिरसः कुत्स ऋषयः। (१-८, १०) प्रथमाद्यष्टर्चा दशम्याश्चेन्द्रः, (९) नवम्या द्यावापृथिवी वरुणो वा, (११) एकादश्याश्च मरुत्वानिन्द्रो देवताः। (१) प्रथमाया अतिजगती, (२-११) द्वितीयादिदशानाञ्च जगती छन्दसी ॥

विश्वाः पृतना अभिभूतरं नरः सजूस्ततक्षुरिन्द्रं जजनुश्च राजसे।
क्रत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम् ॥१॥

श्रत्ते दधामि प्रथमाय मन्यवेहन्यद्दस्युं नर्यं विवेरपः ।
उभे यत्वा रोदसी धावतामनु भ्यसात्ते शुष्मात्पृथिवी चिदद्रिवः ॥२॥

समेत विश्वा ओजसा पतिं दिवो य एक इद्भूरतिथिर्जनानाम् ।
स पूर्व्यो नूतनमाजिगीषं तं वर्त्तनीरनु वावृत एक इत् ॥३॥

Khaṇḍa III

Daśati 9

370. Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstatakṣurindram jajanuśca rājase.
Ṛtve vare sthemanyāmurīmutogramojiṣṭham tarasa tarasvinam.[1]
(Cf. S. 930; Ṛv VIII.97.10; Av. XX.54.1)

371. Śratte dadhāmi prathamāya manyave-hanyaddasyum naryam viverapaḥ.
Ubhe yatvā rodasī dhāvatāmanu bhyasāte śuṣmātpṛthivī cidadrivanḥ.[2]
(Cf. Ṛv X.147.1)

372. Sameta viśvā ojasā patim divo ya eka idbhū ratithirjanānām.
Sa pūrvyo nūtanamājigīṣam tam vartanīranu vāvṛta eka it.[3]
(Cf. Av. VII.21.1)

Khaṇḍa III

Daśati 9

370. The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, stalwart and furious.[1]
(Cf. S. 930; Ṛv VIII.97.10)

371. O resplendent wielder of punitive justice, I trust in your first wrathful action, thereby, you destroy the evil and undertake the work that serves the interests of man, when both heaven and earth surrender to you; verily, the firmament trembles at your supreme force.[2]
(Cf. Ṛv X.147.1)

372. May all of you come and join with us in praising that Lord who on account of His strength is the lord of celestial region and who alone is honoured by everyone as if He is the chief guest. He verily blesses all the new projects of public service and He is in truth, the only one (as our reliance).[3]
(Cf. Av. VII.21.1)

इमे त इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।
न हि त्वदन्यो गिर्वणो गिरः सघत्क्षोणीरिव प्रति तद्धर्य नो वचः ॥४॥

चर्षणीधृतं मघवानमुक्थ्या३मिन्द्रं गिरो बृहतीरभ्यनूषत ।
वावृधानं पुरुहूतं सुवृक्तिभिरमर्त्यं जरमाणं दिवेदिवे ॥५॥

अच्छा व इन्द्रं मतयः स्वर्युवः सध्रीचीर्विश्वा उशतीरनूषत ।
परि ष्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥६॥

अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
यस्य द्यावो न विचरन्ति मानुषं भुजे मंहिष्ठमभि विप्रमर्चत ॥७॥

373. Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.
Na hi tvadanyo girvaṇo giraḥ saghatkṣoṇīriva prati taddharya no vacaḥ.4
(Cf. Ṛv I.57.4; Av. XX.15.4)

374. Carṣuṇīdhṛtam maghavānamukthyā mindram giro bṛhatīrabhyanūṣata.
Vāvṛdhānam puruhūtam suvṛktibhiramartyam jaramāṇam divedive.5
(Cf. Ṛv III.51.1)

375. Acchā va indram matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata.
Pari ṣvajanta janayo yathā patim maryam na śundhyum maghavānamūtaye.6
(Cf. Ṛv X.43.1; Av. XX.17.1)

376. Abhi tyam meṣam puruhūtamṛgmiyamindram gīrbhirmadatā vasvo arṇavam.
Yasya dyāvo na vicaranti mānuṣam bhuje mamhiṣṭhamabhi vipramarcat.7
(Cf. Ṛv I.51.1)

373. Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures.[4]
(Cf. Ṛv I.57.4)

374. Let abundant praises celebrate our resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns.[5]
(Cf. Ṛv III.51.1)

375. May the poems of praises, heavenly blissful, short and sweet, glorify the resplendent Lord and embrace the devotee just as women embrace men, their husbands free from defect, for the sake of protection.[6]
(Cf. Ṛv X.43.1)

376. Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom.[7]
(Cf. Ṛv I.51.1)

त्यꣳ सु मेषं महया स्वर्विदꣳ शतं यस्य सुभुवः साकमीरते ।
अत्यं न वाजꣳ हवनस्यदꣳ रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥८॥

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥९॥

उभे यदिन्द्र रोदसी आपप्राथोषा इव । महान्तं त्वा महीनाꣳ सम्राजं चर्षणीनाम् ।
देवी जनित्र्यजीजनद्भद्रा जनित्र्यजीजनत् ॥१०॥

प्र मन्दिने पितुमदर्चता वचो यः कृष्णगर्भा निरहन्नृजिश्वना ।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तꣳ सख्याय हुवेमहि ॥११॥

377. Tyamsu meṣam mahayā svarvidam śatam yasya subhuvaḥ sākamīrate.
Atyam na vājam̐ havanasyadam rathamindram vavṛtyāmavase suvṛktibhiḥ.8
(Cf. Ṛv I.52.1)

378. Ghṛtavatī bhuvanānāmabhiśriyorvī pṛthvī madhudughe supeśasā.
Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.9
(Cf. Ṛv VI.70.1; Yv. XXXIV.45)

379. Ubhe yadindra rodasī āpaprāthoṣā iva.
Mahāntam tvā mahīnām samrājam carṣaṇīnām.
Devī janitryajījanadbhadrā janitryajījanat.10
(Cf. S. 1090; Ṛv X.134.1)

380. Pra mandine pitumadarcatā vaco yaḥ kṛṣṇagarbhā nirahannṛjiśvanā.
Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya huvemahi.11
(Cf. Ṛv I.101.1)

377. Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the chant of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me.[8]
(Cf. Ṛv I.52.1)

378. O radiant heaven and earth, the assylum of created beings, you are spacious manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements.[9]
(Cf. Ṛv VI.70.1)

379. O sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitress has given birth to you, the mightiest of the mighty bounties, the sovereign in the group of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.[10]
(Cf. S. 1090; Ṛv X.134.1)

380. Adore Him with offerings, and devotional songs, — Him, who is blissful, who straight away destroys the strong-holds of evil, hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend — Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand.[11]
(Cf. Ṛv I.101.1)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वो नारदः, (२-३) द्वितीयातृतीययोः काण्वायनौ गोषूक्त्यश्वसूक्तिनौ, (४) चतुर्थ्याः काण्वः पर्वतः, (५-७, १०) पञ्चम्यादितृचस्य दशम्याश्च वैयश्वो व्यश्वमनाः, (८) अष्टम्या आङ्गिरसो नृमेधः, (९) नवम्याश्च राहूगणो गोतम ऋषयः ।
इन्द्रो देवता । उष्णिक् छन्दः ॥

इन्द्र सुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महा२ँ हि षः ॥१॥
तमु अभि प्र गायत पुरुहूतं पुरुष्टुतम् । इन्द्रं गीर्भिस्तविषमा विवासत ॥२॥
तं ते मदं गृणीमसि वृषणं पृक्षु सासहिम् । उ लोककृत्नुमद्रिवो हरिश्रियम् ॥३॥
यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आप्त्ये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥४॥
एदु मधोर्मदिन्तर२ँ सिञ्चाध्वर्यो अन्धसः । एवा हि वीर स्तवते सदावृधः ॥५॥

Khaṇḍa IV

Daśati 10

381. Indram suteṣu someṣum kratum punīṣa ukthyam.
Vide vṛdhasya dakṣasya mahān hi ṣah.$_1$
(Cf. S. 746; Ṛv VIII.13.1)

382. Tamu abhi pra gāyata puruhūtam puruṣṭutam.
Indram gīrbhistavīṣamā vivāsata.$_2$
(Cf. Ṛv VIII.15.1; Av. XX.61.4; 62.8)

383. Tam te madam gṛṇīmasi vṛshṇam pṛkṣu sāsahim.
U lokakṛtnumadrivo hariśriyam.$_3$
(Cf. S. 880; Ṛv VIII.15.4; Av. XX.61.1)

384. Yatsomamindra viṣṇavi yadvā gha trita āptye.
Yadva marutsu mandase samindubhiḥ.$_4$
(Cf. Ṛv VIII.12.16; Av. XX.111.1)

385. Edu madhormadintaraṁ siñcādhvaryo andhasaḥ.
Evā hi vīrastavate sadāvṛdhaḥ.$_5$
(Cf. S.. 1484; Ṛv VIII.24.16; Av. XX.64.4)

Khaṇḍa IV

Daśati 10

381. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great.₁
(Cf. S. 746; Ṛv VIII.13.1)

382. May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord by your songs or praise.₂
(Cf. Ṛv VIII.15.1)

383. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe.₃
(Cf. S. 880; Ṛv VIII.15.4)

384. If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in oozing drops.₄
(Cf. Ṛv VIII.12.16)

385. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, to Him and none else; He alone provides prosperity to all of us.₅
(Cf. S. 1684; Ṛv VIII.24.16)

एन्दुमिन्द्राय सिञ्चत पिबाति सोम्यं मधु । प्र राधांऽसि चोदयते महित्वना ॥६॥
एतो न्विन्द्रं स्तवाम सखाय स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्त्येक इत् ॥७॥
इन्द्राय साम गायत विप्राय बृहते बृहत् । ब्रह्मकृते विपश्चिते पनस्यवे ॥८॥
य एक इद्विदयते वसु मर्त्ताय दाशुषे । ईशानो अप्रतिष्कुत इन्द्रो अङ्ग ॥९॥
सखाय आ शिषामहे ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ षु वो नृतमाय धृष्णवे ॥१०॥

॥ इति चतुर्थः प्रपाठकः ॥

386. Endumindrāya sincata pibāti somyam madhu.
Pra rādhāṁsi codayate mahitvanā.6
(Cf. S .1509; Ṛv VIII.24.13)

387. Eto nvindram stavāma sakhāyaḥ stomyam naram.
Kṛṣṭīryo viśvā abhyastyeka it.7
(Cf. Ṛv VIII.24.19; Av. XX.65.1)

388. Indrāya sāma gāyata viprāya bṛhate bṛhat.
Brhamakṛete vipaścite panasyave.8
(Cf. S. 1025; Ṛv VIII.98.1; Av. XX.62.5)

389. Ya eka idvidayate vasu martāya dāśuṣe.
Īśāno apratiṣkuta indro aṅga.9
(Cf. S. 1341; Ṛv I.84.7; Av. XX.63.4)

390. Sakhāya ā śiṣāmahe brahmendrāya vajriṇe.
Satuṣa ū ṣu vo nṛtamāya dhṛṣṇave.10
(Cf. Ṛv VIII.24.1; Av. XVIII.1.37)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

386. Let us sing our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom.[6]
(Cf. S. 1509; Ṛv VIII.24.13)

387. O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces.[7]
(Cf. Ṛv VIII.24.19)

388. Sing a *Sāman* hymn, A *Bṛhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all-knowing one and the one who loves to receive a heart-to-heart sincere devotion.[8]
(Cf. S. 1025; Ṛv VIII.98.1)

389. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations, O love.[9]
(Cf. S. 1341; Ṛv I.84.7)

390. O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief lender and the Lord of resolute will-power for your benefit (as also of ours).[10]
(Cf. Ṛv VIII.24.1)

Here ends Daśati 10, and Ardha II of Prapāṭhaka IV, and also ends Prapāṭhaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

अथ पञ्चमः प्रपाठकः

(१) प्रथमा दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वः प्रगाथः, (२) द्वितीयाया बार्हस्पत्यो भरद्वाजः, (३) तृतीयाया आङ्गिरसो नृमेधः, (४) चतुर्थ्याः काण्वः पर्वतः, (५, ७) पञ्चमीसप्तम्योः काण्व इरिम्बिठिः, (६) षष्ठ्या वैयश्वो व्यश्वमनाः, (८) अष्टम्याश्च मैत्रावरुणो वसिष्ठ ऋषयः। (१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५, ७) पञ्चमीसप्तम्योश्चादित्या देवताः। (१-७) प्रथमादिसप्तानामुष्णिक्, (८) अष्टम्याश्च विराट् छन्दसी॥

गृणे तदिन्द्र ते शव उपमां देवतातये। यद्धꣳसि वृत्रमोजसा शचीपते ॥१॥
यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयन्। अयꣳ स सोम इन्द्र ते सुतः पिब ॥२॥
एन्द्र नो गधि प्रिय सत्राजिदगोह्य। गिरिर्न विश्वतः पृथुः पतिर्दिवः ॥३॥
य इन्द्र सोमपातमो मदः शविष्ठ चेतति। येना हꣳसि न्या३त्रिणं तमीमहे ॥४॥

PRAPĀṬHAKA V: ARDHA I

Khaṇḍa V

Dasati 1

391. Gṛṇe tadindra te śava upamām devatātaye.
Yaddhaṁsi vṛtramojasā śacīpate.[1]
(Cf. Ṛv VIII.62.8)

392. Yasya tyacchambaram made divodāsāya randhayan.
Ayaṁsa soma indra ṭe sutaḥ piba.[2]
(Cf. Ṛv VI.43.1)

393. Endra no gadhi priya satrājidagohya.
Girirna viśvataḥ pṛthuḥ patirdivaḥ.[3]
(Cf. S. 1247; Ṛv VIII.98.4; Av. XX.64.1)

394. Ya indra somapātamo madaḥ śaviṣṭha cetati.
Yenā haṁsi nyātriṇam tamīmahe.[4]
(Cf. Ṛv VIII.12.1; Av. XX.63.7)

PRAPĀṬHAKA V: ARDHA I

Khaṇḍa V

Dasati 1

391. O resplendent Lord, I extol that might of yours, of highly coveted in sacred performance. You dispel darkness, O Lord of cosmic sacrifice, by your strength. Blessed are the rewards that resplendent Lord gives.1 (Cf. Ṛv VIII.62.8)

392. Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of servants of the divine order. This is expressed for you, O resplendent, please accept and rejoice.2 (Cf. Ṛv VI.43.1)

393. Come to us, O resplendent, O beloved, a great triumphant, the one whom none can conceal and Lord of heaven, vast as a mountain spread on all sides.3 (Cf. S. 1247; Ṛv VIII.98.4)

394. O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy.4 (Cf. Ṛv VIII.12.1)

तुचे तुनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः समहसः कृणोतन ॥५॥
वेत्था हि निर्ऋतीनां वज्रहस्त परिवृजम् । अहरहः शुन्ध्युः परिपदामिव ॥६॥
अपामीवामप स्रिधमप सेधत दुर्मतिम् । आदित्यासो युयोतना नो अꣳहसः ॥७॥
पिबा सोममिन्द्र मन्दतु त्वा यं ते सुषाव हर्यश्वाद्रिः । सोतुर्बाहुभ्याꣳ सुयतो नार्वा ॥८॥

395. Tuce tunāya tatsu no dvādhīya āyurjīvase.
Ādityāsaḥ samahasaḥ kṛṇotana.5
(Cf. Ṛv VIII.18.18)

396. Vetthā hi nirṛtīnām vajrahasta parivṛjam.
Aharahaḥ śundhyuḥ parimadāmiva.6
(Cf. Ṛv VIII.24.24; Av. XX.66.3)

397. Apāmīvāma pasridhamapa sedhata durmatim.
Ādityāso yuyotanā no am̐hasaḥ.7
(Cf. Ṛv VIII.18.10)

398. Pibā Somamindra mandatu tvā yam te suṣāva haryaśvādrih.
Soturbāhubhyām̐ suyato nārvā.8
(Ct. S. 927; Ṛv VII.22.1; Av. XX.117.1)

(२) द्वितीया दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१-६, ९-१०) प्रथमादिषड्ऋचां नवमीदशम्योश्च काण्वः सोभरिः, (७-८) सप्तम्यष्टम्योश्चाङ्गिरसो नृमेध ऋषी । (१-२, ४-५, ७-१०) प्रथमाद्वितीयाचतुर्थीपञ्चमीनां सप्तम्यादिचतसृणाञ्चेन्द्रः, (३, ६) तृतीयाषष्ठयोश्च मरुतो देवताः । ककुबुष्णिक् छन्दः ॥

अभ्रातृव्यो अना त्वमनापिरिन्द्र जनुषा सनादसि । युधेदापित्वमिच्छसे ॥१॥

Khaṇḍa VI

Daśati 2

399. Abhrātṛvyo ana tvamanāpirindra januṣā sanādasi.
Yudhedāpitvamicchase.1
(Cf. S. 1389; Ṛv VIII.21.13; Av. XX.114.1)

395. O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for a long time.5
(Cf. Ṛv VIII.18.18)

396. You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows day to day his every new step.6
(Cf. Ṛv VIII.24.24)

397. May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress.7
(Cf. Ṛv VIII.18.10)

398. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.8
(Cf. S. 927; Ṛv VII.22.1)

Khaṇḍa VI

Daśati 2

399. O resplendent Lord, since eternity you have neither a rival nor any companion. Surely you seek company of one who loves to fight against odds of life.1
(Cf. S. 1389; Av. VIII.21.13)

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे । सखाय इन्द्रमूतये ॥२॥
आ गन्ता मा रिषण्यत प्रस्थावानो माप स्थात समन्यवः । दृढा चिद्यमयिष्णवः ॥३॥
आ याह्ययमिन्दवेऽश्वपते गोपत उर्वरापते । सोमꣳ सोमपते पिब ॥४॥
त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि । सꣳस्थे जनस्य गोमतः ॥५॥
गावश्चिद्घा समन्यवः सजात्येन मरुतः सबन्धवः । रिहते ककुभो मिथः ॥६॥
त्वं न इन्द्रा भर ओजो नृम्णꣳ शतक्रतो विचर्षणे । आ वीरं पृतनासहम् ॥७॥

400. Yo na idamidam purā pra vasya ānināya tamu va stuṣe.
Sakhāya indramūtaye.2
(Cf. Ṛv VIII.21.9; Av. XX.14.3; 62.3)

401. Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta samanyavaḥ.
Dṛḍhā cidyamayiṣṇavaḥ.3
(Cf. Ṛv VIII.20.1)

402. Ā yāhyayamindave- śvapate gopata urvarāpate.
Somam̐ somapate piba.4
(Cf. Ṛv VIII.21.3)

403. Tvayā ha svidyujā vayam prati śvasantam vṛṣabha bruvīmahi.
Sam̐sthe janasya gomataḥ.5
(Cf. Ṛv VIII.21.11)

404. Gavaśviddhā samanyavaḥ sajātyena marutaḥ sabandhavaḥ.
Rihate kakubho mithaḥ.6
(Cf. Ṛv VIII.20.21)

405. Tvam na indrā bhara ojo nṛmṇam̐ śatakrato vicarṣaṇe.
Ā vīram pṛtanāsaham.7
(Cf. S. 1169; Ṛv VIII.98.10; Av. XX.10.8)

400. O my friends, I glorify that Lord of resplendence, who for the protection of all of us has been bringing to us since the earliest times this or that choicest excellent wealth.[2]
(Cf. Ṛv VIII.21.9)

401. O swift travellers, like-spirited, controllers of most rigid bodies, please come hither; harm us not; withdraw not from us.[3]
(Cf. Ṛv VIII.20.1)

402. O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion.[4]
(Cv. Ṛv VIII.21.3)

403. O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest.[5]
(Cf. Ṛv VIII.21.11)

404. The cloudy winds which are of equal wrath and vigour, the offspring of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon.[6]
(Cf. Ṛv VIII.20.21)

405. O resplendent, all-beholding and bounteous, bring us strength and valour; we solicit you the most over-powering champion.[7]
(Cf. S. 1169; Ṛv VIII.98.10)

अधा हीन्द्र गिर्वण उप त्वा काम ईमहे ससृग्महे । उदेव ग्मन्त उदभिः ॥८॥
सीदन्तस्ते वयो यथा गोश्रीते मधौ मदिरे विवक्षणे । अभि त्वामिन्द्र नोनुमः ॥९॥
वयमु त्वामपूर्व्य स्थूरं न कच्चिद्भरन्तोवस्यवः । वज्रिञ्चित्रं हवामहे ॥१०॥

406. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.
Udeva gmanta udabhiḥ.8
(Cf. S. 710; Ṛv VIII.98.7; Av. XX.110.1)

407. Sīdantaste vayo yathā gośrīte madhau madire pravakṣaṇe.
Abhi tvamindra nonumaḥ.9
(Cf. Ṛv VIII.21.5)

408. Vayamu tvānapūrvya sthūram na kaccidbharanto-vasyavaḥ.
Vijrim citraṁ havāmahe.10
(Cf. S .708; Ṛv VIII.21.1; Av. XX.14.1; 62.1)

(३) तृतीया दशतिः
(१-१०) दशर्चाया अस्या दशतेः (१-८) प्रथमाद्यष्टर्चां राहूगणो गोतमः, (९) नवम्या आप्त्यस्त्रितः, (१०) दशम्याश्चात्रेयोऽवस्युर्ऋषयः । (१-८) प्रथमाद्यष्टर्चामिन्द्रः, (९) नवम्या विश्वे देवा:,
(१०) दशम्याश्चाश्विनौ देवताः । पथ्यापङ्क्तिश्छन्दः ॥

स्वादोरित्था विषूवतो मधोः पिबन्ति गौर्यः ।
या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभथा वस्वीरनु स्वराज्यम् ॥१॥

Khaṇḍa VII

Daśati 3

409. Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ.
Ya indreṇa sayāvarīrvṛṣṇā madanti sobhathā vasvīranu svarājyam.1

406. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handful of water.[8]
(Cf. S. 710; Ṛv VIII.98.7)

407. Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence.[9]
(Cf. Ṛv VIII.21.5)

408. O unparalleled Lord, possessor of marvellous wealth and wisdom desirous of your protection, we invoke you as men call stout men for help. (10)
(Cf. S. 708; Ṛv VIII.21.1)

Khaṇḍa VII

Daśati 3

409. The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty.[1]
(Cf. S. 1005; Ṛv I.84.10)

इत्था हि सोम इन्मदो ब्रह्म चकार वर्द्धनम् ।
शविष्ठ वज्रिन्नोजसा पृथिव्या निः शशा अहिमर्चन्ननु स्वराज्यम् ॥२॥
इन्द्रो मदाय वावृधे शवसे वृत्रहा नृभिः ।
तमिन्महत्स्वाजिषूतिमर्भे हवामहे स वाजेषु प्र नोविषत् ॥३॥
इन्द्र तुभ्यमिदद्रिवोनुत्तं वज्रिन्वीर्यम् ।
यद्ध त्यं मायिनं मृगं तव त्यन्माययावधीरर्चन्ननु स्वराज्यम् ॥४॥
प्रेह्यभीहि धृष्णुहि न ते वज्रो नि यꣳसते ।
इन्द्र नृम्णꣳ हि ते शवो हनो वृत्रं जया अपोर्चन्ननु स्वराज्यम् ॥५॥
यदुदीरत आजयो धृष्णवे धीयते धनम् ।
युङ्क्ष्वा मदच्युता हरी कꣳ हनः कं वसौ दधोस्माꣳ इन्द्र वसौ दधः ॥६॥

410. Itthā ho soma inmado brahma cakāra vardhanam.
Śaviṣtha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu svarājyam.2
(Cf. Ṛv I.80.1)

411. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.
Taminmahastvājiṣūtimarbhe havāmahe sa vājeṣu pra no-viṣat.3
(Cf. S. 1002; Ṛv I.81.1; Av. XX.56.1)

412. Indra tubhyāmidadrivonuttam vajrinvīryam.
Yaddha tyam māyinam mṛgam tava tyanmāyayāvadhīrarcannanu svarājyam.4
(Cf. Ṛv I.80.7)

413. Prehyabhīhi dhṛṣṇuhi na te vajro ni yam sate.
Indra nṛmṇaṁ hi te śavo hano vṛtram jayā apo-rcannanu svarājyam.5
(Cf. Ṛv I.80.3)

414. Yadudīrata ājayo dhṛṣṇave dhīyate dhanam.
Yaṅkṣvā madacyutā harī kaṁhanaḥ kam vasau dadho-smāṁ indra vasau dadhaḥ.6
(Cf. S. 1004; Ṛv I.81.3; Av. XX.56.3)

410. O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty.$_2$
(Cf. Ṛv I.80.1)

411. For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds.$_3$
(Cf. S. 1002; Ṛv I.81.1)

412. O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty.$_4$
(Cf. Ṛv I.80.7)

413. May, you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty.$_5$
(Cf. Ṛv I.80.3)

414. When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich.$_6$
(Cf. S. 1004; Ṛv I.81.3)

अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।
अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥७॥

उपो षु शृणुही गिरो मघवन्मातथा इव ।
कदा नः सूनृतावतः कर इदर्थयास इद्योजा न्विन्द्र ते हरी ॥८॥

चन्द्रमा अप्स्वा३न्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥९॥

प्रति प्रियतमꣳ रथं वृषणं वसुवाहनम् ।
स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतꣳ हवम् ॥१०॥

415. Akṣannamomadanta hyaba priyā adhūṣata.
Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī.7
(Cf. Ṛv I.82.2; Yv. III.51; Av. XVIII.4.61)

416. Úpo ṣu śṛṇuhī giro maghavanmātathā iva.
Kadā naḥ sūnṛtāvataḥ kara idarthayāsa idyojā nvindra te harī.8
(Cf. Ṛv I.82.1)

417. Candramā apsvām-ntarā suparṇo dhāvate divi.
Na vo hiraṇyanemayaḥ padam vindanti vidyuto vittam me asya rodasī.9
(Cf. Ṛv I.105.1; Yv. XXXIII.90; Av. XVIII.4.89)

418. Prati priyatamaṁratham vṛśaṇam vasuvāhanam.
Stotā vāmaśvināvṛṣi stomebhirbhūṣati prati mādhvī mama śrutaṁhavam.10
(Cf. S. 1743; Ṛv V.75.1)

415. The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.[7]
(Cf. Ṛv I.82.2)

416. Listen to our praise, O bounteous self. Trust us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).[8]
(Cf. Ṛv I.82.1)

417. The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?[9]
(Cf. Ṛv I.105.1)

418. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lover of sweetness, hear my invocation.[10]
(Cf. S. 1743; Ṛv V.75.1)

(४) चतुर्थी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१, ७) प्रथमासप्तम्योर्भौमोऽत्रिः, (२, ४) द्वितीयाचतुर्थ्योरैन्द्रो विमदः, (३) तृतीयाया आत्रेयः सत्यश्रवाः, (५-६) पञ्चमीषष्ठ्यो राहूगणो गोतमः, (८) अष्टम्याश्च शैलूषः कुल्मलबर्हिषो वामदेव्योंहोमुग्वा ऋषयः। (१-२, ७) प्रथमाद्वितीयासप्तमीनामग्निः, (३) तृतीयाया उषाः, (४) चतुर्थ्याः सोमः, (५-६) पञ्चमीषष्ठयोरिन्द्रः, (८) अष्टम्याश्च विश्वे देवा लिङ्गोक्ता वार्यममित्रवरुणा देवताः। (१, ३, ५-७) प्रथमातृतीययोः पञ्चम्यादितृचस्य च पथ्यापङ्क्तिः, (२, ४) द्वितीयाचतुर्थ्योरास्तारपङ्क्तिः, (८) अष्टम्याश्चोपरिष्टाद्बृहती छन्दांसि ॥

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।
यद्ध स्या ते पनीयसी समिद्दीदयति द्यवीषꣳ स्तोतृभ्य आ भर ॥१॥
अग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे ।
शीरं पावकशोचिषं वि वो मदे यज्ञेषु स्तीर्णबर्हिषं विवक्षसे ॥२॥
महे नो अद्य बोधयोषो राये दिवित्मती ।
यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥

Khaṇḍa VIII

Daśati 4

419. Ā te agna idhīmahi dyumantam devājaram
Yaddha syā te panīyasī samiddīdayati dyavīṣam stotṛbhya ā bhara.₁
(Cf. S. 1022; Ṛv V.6.4; Av. XVIII.4.88)

420. Āgnim na svavṛktibhirhotāram tvā vṛṇīmahe.
Śīram pāvakaśocisam vi vo made yajñeṣu stīrṇabarhiṣam vivekṣase.
(Cf. Ṛv X.21.1)

421. Mahe no adya bodhayoṣo rāye divitmatī.
Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.₃
(Cf. S. 1740; Ṛv V.79.1)

Khaṇḍa VIII

Daśati 4

419. O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you.[1]
(Cf. S. 1022; Ṛv V.6.4)

420. O fire-divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great.[2]
(Cf. Ṛv X.21.1)

421. O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.[3]
(Cf. S. 1740; Ṛv V.79.1)

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।
अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे ॥४॥
क्रत्वा महाँ अनुष्वधं भीम आ वावृते शवः ।
श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवां दधे हस्तयोर्वज्रमायसम् ॥५॥
स घा तं वृषणँ रथमधि तिष्ठाति गोविदम् ।
यः पात्रँ हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी ॥६॥
अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोस्तं नित्यासो वाजिन इषँ स्तोतृभ्य आ भर ॥७॥
न तमँहो न दुरितं देवासो अष्ट मर्त्यम् ।
सजोषसो यमर्यमा मित्रो नयति वरुणो अति द्विषः ॥८॥

422. Bhadram no api vātaya mano dakṣamuta ṛtum.
Athā te sakhye andhaso vi vo made raṇā gāvo na yavase vivakṣase.4
(Cf. Ṛv X.20.1; 25.1)

423. Kratvā mahām anuṣvadham bhīma ā vāvṛte śvaḥ.
Śriya ṛṣva upākayorni śiprī harivām dadhe hastayorvajramāyasam.5
(Cf. Ṛv I.81.4)

424. Sa ghā tam vṛṣaṇam ratham adhi tiṣṭhāti govidam.
Yaḥ pātram hariyojanam purṇam indrā ciketati yojā nvindra te harī.6
(Cf. Ṛv I.82.4)

425. Agnim tam manye yo vasurastam yam yanti dhenavaḥ.
Astam arvanta āśavostam nityāso vājinam iṣaṁ stotṛbhya ā bhara.7
(Cf. S. 1737; Ṛv V.6.1; Yv. XV.41)

426. Na tamaṁho na duritam devāso aṣṭa martyam.
Sa-joṣaso yam aryamā mitro nayati varuṇo ati diviṣaḥ.8
(Cf. Ṛv X.126.1)

422. O blissful Lord, grant us a pure mind and give us energy and wisdom, let men take delight in your love, at your great carouse, like cattle in fresh pasture, you are verily great.[4]
(Cf. Ṛv X.20.1; 25.1)

423. Mighty in brave actions, and terrible in discipline, He the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity.[5]
(Cf. Ṛv I.81.4)

424. O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control.[6]
(Cf. Ṛv I.82.4)

425. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.[7]
(Cf. S. 1737; Ṛv V.6.1)

426. Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they of one accord, conduct him beyond the reach of his enemies.[8]
(Cf. Ṛv X.126.1)

(५) पञ्चमी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ३–५, १०) प्रथमाया ऋचस्तृतीयादितृचस्य दशम्याश्चैश्वरयो धिष्ण्याग्नयः, (२, ६) द्वितीयाषष्ठ्योस्त्रैवृष्णपौरुकुत्सौ राजानौ त्र्यरुणत्रसदस्यू , (७) सप्तम्या मैत्रावरुणो वसिष्ठः, (८) अष्टम्या गौतमो वामदेवः, (९) नवम्याश्चानुक्तगोत्रा वाजिन ऋषयः । (१) प्रथमायाः सोममित्रपूषभगाः, (२) द्वितीयाया इन्द्रः, (३) तृतीयाया विश्वे देवाः सोमो वा, (४) चतुर्थ्याः सोमोऽश्वो वा, (५) पञ्चम्याः सोमो भगो वा, (६) षष्ठ्या इन्द्रः सोमो वा, (७) सप्तम्या मरुतः, (८) अष्टम्या अग्निः, (९) नवम्याः सविता, (१०) दशम्याश्च सोमो देवताः । (१, ३–५, ७, १०) प्रथमायास्तृतीयादितृचस्य सप्तमीदशम्योश्चाक्षरपङ्क्तिः, (२, ६) द्वितीयाषष्ठ्योः पिपीलिकमध्यानुष्टुप्, (८) अष्टम्याः पदपङ्क्तिः, (९) नवम्याश्च पुरउष्णिक् छन्दांसि ॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥१॥

पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः । द्विषस्तरध्या ऋणया न ईरसे ॥२॥

पवस्व सोम महान्त्समुद्रः पिता देवानां विश्वाभि धाम ॥३॥

पवस्व सोम महे दक्षायाश्वो न निक्तो वाजी धनाय ॥४॥

Khaṇḍa IX

Daśati 5

427. Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.₁
(Cf. S. 1367; Ṛv IX.109.1)

428. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.₂
(Cf. S. 1364; Ṛv IX.110.1; Av. V.6.4)

429. Pavasva soma mahānt samudraḥ pitā devānām viśvābhi dhāma.₃
(Cf. S. 1241; Ṛv IX.109.4)

430. Pavasva soma mahe dakṣāyāśvo na nikto ṇājī dhanāya.₄
(Cf. S. 1332; Ṛv IX.109.10)

Khaṇḍa IX

Daśati 5

427. O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.[1]
(Cf. S. 1367; Ṛv IX.109.1)

428. O elixir of divine force, may you flow all around to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.[2]
(Cf. S. 1364; Ṛv IX.110.1)

429. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.[3]
(Cf. S. 1241; Ṛv IX.109.4)

430. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.[4]
(Cf. S. 1332; Ṛv IX.109.10)

इन्दुः पविष्ट चारुर्मदायापामुपस्थे कविर्भगाय ॥५॥
अनु हि त्वा सुतꣳ सोम मदामसि महे समर्यराज्ये ।
वाजाꣳ अभि पवमान प्र गाहसे ॥६॥
क ईं व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वश्वाः ॥७॥
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम् । ऋध्यामा त ओहैः ॥८॥
आविर्मर्या आ वाजं वाजिनो अग्मं देवस्य सवितुः सवम् । स्वर्गाꣳ अर्वन्तो जयत ॥९॥
पवस्व सोम द्युम्नी सुधारो महाꣳ अवीनामनुपूर्व्यः ॥१०॥

॥ इति पञ्चमस्यार्द्धः प्रपाठकः ॥

431. Induḥ paviṣṭa cārur madāyāpām upasthe kavir bhagāya.5
(Cf. Ṛv IX.109.13)

432. Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye.
Vājāṁ abhi pavamāna pra gāhase.6
(Cf. S. 1366; Ṛv IX.110.2)

433. Ka īm vyaktā naraḥ sanīḍā rudrasya maryā athā svaśvāh.7
(Cf. Ṛv VII.56.1)

434. Agne tam adyāśvam na stomaih kratum na bhadraṁ hṛdispṛśam.
Ṛdhyāmā ta ohaih.8
(Cf. S. 1777; Ṛv IV.10.1; Yv. XV.44; XVII.77)

435. Āvirmaryā ā vājam vājino agmam devasya savituḥ savam.
Svargaṁ arvanto jayata.9

436. Pavasva soma dymnī sudhāro mahāṁ avīnām anupūrvyaḥ.10
(Cf. Ṛv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 and Ardha I of Prapāṭhaka V.

431. This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.5 (Cf. Ṛv IX.109.13)

432. In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignity over men.6 (Cf. S. 1366; Ṛv IX.110.2)

433. Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.7 (Cf. Ṛv VII.56.1)

434. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.8 (Cf. S. 17.77; Ṛv IV.10.1)

435. O creator and impeller Lord; your devotees with all their spiritual attainments have assembled before with the ultimate objective of obtaining the supreme bliss of heaven and they crave for your blessings.9

436. O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.10 (Cf. Ṛv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka V and also ends its Ardha I.

(६) षष्ठी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो मैत्रावरुणो वसिष्ठः, (२) द्वितीयाया ऐलूषः कवषः, (३-४) तृतीयाचतुर्थ्योरात्रेयोऽवस्युः, (५) पञ्चम्याः परमेष्ठी प्रजापतिः, (६-७) षष्ठीसप्तम्योराङ्गिरसः संवर्तः, (८) अष्टम्या वैश्वामित्रो मधुच्छन्दाः, (९) नवम्या मध्यस्थाना देवगणा मरुतः , (१०) दशम्याश्चाङ्गिरस ऊर्ध्वशापुत्र ऋषयः । (१-३, ५) प्रथमादितृचस्य पञ्चम्याश्चेन्द्रः, (४) चतुर्थ्यास्त्वष्टा; (६) षष्ठ्या वाग् विश्वे देवा वा, (७) सप्तम्या वाग् उषा वा, (८-९) अष्टमीनवम्योर्मरुतः, (१०) दशम्याश्चेन्द्रो वृत्रहा देवताः । (१, ६-७) प्रथमाषष्ठीसप्तमीनां विष्टारपङ्क्तिः, (२) द्वितीयाया गायत्री, (३-५, ८-१०) तृतीयादितृचस्याष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

विश्वतोदावन्विश्वतो न आ भर यं त्वा शविष्ठमीमहे ॥१॥
एष ब्रह्मा य ऋत्विय इन्द्रो नाम श्रुतो गृणे ॥२॥
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्द्धयन्नहये हन्तवा उ ॥३॥
अनवस्ते रथमश्वाय तक्षुस्त्वष्टा वज्रं पुरुहूत द्युमन्तम् ॥४॥
शं पदं मघꣳ रयीषिणे न काममव्रतो हिनोति न स्पृशद्रयिम् ॥५॥

PRAPĀṬHAKA V: ARDHA II

Khaṇḍa X

Daśati 6

437. Viśvato dāvan viśvato na ā bhara yaṁ tvā śaviṣṭam īmahe.$_1$

438. Eṣa brahmā ya ṛtviya indro nāma śruto gṛṇe.$_2$
(Cf. S. 1768)

439. Brahmāṇa indram mahayanto arkair avardhayann ahaye hantavā u.$_3$
(Cf. Ṛv V.31.4)

440. Anavaste ratham aśvāya takṣus tvaṣṭā vajram puruhūta dyumantam.$_4$
(Cf. Ṛv V.31.4)

441. Śam padam magham rayīṣiṇe na kāmam avrato hinoti na spṛśad. rayim.$_5$

PRAPĀṬHAKA V: ARDHA II

Khaṇḍa X

Daśati 6

437. O bounteous, giver from all sides, from every side, bring to us blessings. We invoke you as you are the strongest.1

438. The Supreme Lord; the giver of seasonal blessings, also known for His resplendence, is renowned for His magnanimity; Him alone we offer our prayers.2 (Cf. S. 1768)

439. For killing the serpent of nescience, we adore the resplendent Lord with our verses, and thus the learned persons extol the Supreme Lord.3 [Cf. Ṛv V.31.4.(ii)]

440. O resplendent, dear to all, the divine artisans fabricate your chariot and yoke to it sturdy horses. The ammunition-technician has designed your radiant thunder-weapons.4 [Cf. Ṛv V.31.4 (i)]

441. Peace, pleasure and affluence is for him who longs and also gives to others these favours. The defiant offender does not evoke His love, nor wins his way to the aspired riches.5

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः ॥६॥
आ याहि वनसा सह गावः सचन्त वर्त्तनिं यदूधभिः ॥७॥
उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयिं धीमहे त इन्द्र ॥८॥
अर्चन्त्यर्कं मरुतः स्वर्क्का आ स्तोभति श्रुतो युवा स इन्द्रः ॥९॥
प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते ॥१०॥

442. Sadā gāvaḥ śucayo viśvadhāyasaḥ sadā devā arepasaḥ.6

443. Ā yāhi vanasā saha gāvaḥ sacanta varttanim yad ūdhabhiḥ.7
(Cf. Ṛv X.172.1)

444. Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta īndra.
(Cf. S. 1115)

445. Arcantyarkam marutaḥ svarkkā ā stobhati śruto yuvā sa indraḥ.9
(Cf. S. 1114)

446. Pra va indrāya vṛtrahantamāya viprāya gātham gāyata yam jujoṣate.10
(Cf. S. 1113)

442. The cows (the sense organs) are ever pure and the nourishers of all, the enlightened persons are ever free from blemishes and evil desires.[6]

443. Come, O dawns, with all your dewy charm; Let the rays which are full of radiance, as udders of cow, accompany your chariot.[7]
(Cf. Ṛv X.172.1)

444. O resplendent Lord; may we, staying in luxurious and comfortable dwellings further increase our affluence and always think of you.[8]
(Cf. S. 1115)

445. The cloud-bearing winds with their light and thunder chant out their praises and the resplendent, renowned and young sun also responds.[9]
(Cf. S. 1114)

446. Sing to your resplendent sun (or Lord), the mightiest slayer of clouds (or nescience). May you appreciate the glory of the wise chanter for the tunes, as are acceptable to the listener.[10]
(Cf. S. 1113)

(७) सप्तमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वः पृषध्रः, (२) द्वितीयाया गौपायनो लौपायनो वा बन्धुः, (३-४) तृतीयाचतुर्थ्योः प्रजापतिः, (५) पञ्चम्या आङ्गिरसः संवर्तः, (६) षष्ठ्या आप्त्यो भुवनो भौवनः साधनो वा, (७) सप्तम्या ऐलूषः कवषः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या आत्रेय इषः, (१०) दशम्याश्च मैत्रावरुणो वसिष्ठः प्रजापतिर्वा ऋषयः । (१-३) प्रथमादितृचस्याग्निः, (४) चतुर्थ्या विश्वे देवाः प्रजापतिर्वा, (५) पञ्चम्या उषसः, (६) षष्ठ्या विश्वे देवा इन्द्रो वा, (७-८, १०) सप्तम्यष्टमी-दशमीनामिन्द्रः, (९) नवम्याश्च मित्रावरुणौ देवताः । (१, ४, ७) प्रथमाचतुर्थीसप्तमीनां गायत्री, (२, ५) द्वितीयापञ्चम्योर्विष्टारपङ्क्तिः, (३) तृतीयाया आसुरी गायत्री, (६) षष्ठ्या ज्योतिष्मती त्रिष्टुप्, (८-९) अष्टमीनवम्योस्त्रिष्टुप्, (१०) दशम्याश्चैकपदा गायत्री छन्दांसि ॥

अचेत्यग्निश्चिकितिर्हव्यवाड्न सुमद्रथः ॥१॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भुवो वरूथ्यः ॥२॥

भगो न चित्रो अग्निर्महोनां दधाति रत्नम् ॥३॥

विश्वस्य प्र स्तोभ पुरो वा सन्यदि वेह नूनम् ॥४॥

उषा अप स्वसुष्टमः सं वर्त्तयति वर्त्तनिं सुजातता ॥५॥

Khaṇḍa XI

Daśati 7

447. Acetyagniś cikitir havyavāḍ na sumadrathaḥ.₁
(Cf. Ṛv VIII.56.5)

448. Agne tvam no antama uta trātā śivo bhuvo varūthyaḥ.₂
(Cf. S. 1107; Ṛv V.24.1; Yv. III.25; XV.48; XXV.47)

449. Bhago na citro agnir mahonām dadhāti ratnam.₃

450. Viśvasya pra stobha puro vā san yadi veha nūnam.₄

451. Uṣā apa svasuṣṭamaḥ sam varttayati varttaniṁ sujātatā.₅
(Cf. Ṛv X.172; 4; Av. XIV.12.1)

Khaṇḍa XI

Daśati 7

447. The fire-divine, the wise and dynamic, the conveyor of the chariot of sacred offerings, comes to shine in the form of the sun.[1]
(Cf. Ṛv VIII.56.5)

448. O adorable Lord, be our nearest friend, a protector, reliable and acceptable, benefactor and a gracious friend.[2]
(Cf. S. 1107; Ṛv V.24.1)

449. Among the great ones, wonderful like the sun, and superb like the adorable fire — may He provide us with precious riches.[3]

450. Far off or close by, may you verily destroy the dwellings of all the wicked.[4]

451. Dawn drives away the darkness of her sister night, and through her inborn benevolence, she makes her retrace her usual path.[5]
(Cf. Rv X.172.4)

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः ॥६॥
वि स्रुतयो यथा पथ इन्द्र त्वद्यन्तु रातयः ॥७॥
अया वाजं देवहितꣳ सनेम मदेम शतहिमाः सुवीराः ॥८॥
ऊर्जा मित्रो वरुणः पिन्वतेडाः पीवरीमिषं कृणुही न इन्द्र ॥९॥
इन्द्रो विश्वस्य राजति ॥१०॥

452. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.6
(Cf. S. 1110; Ṛv X.157.1; Yv. XXV.46; Av. XX.63.1; 124.4)

453. Vi srutayo yathā patha indra tvad yantu rātayaḥ.7
(Cf. S. 1770)

454. Athā vājam devahitaṁ sanema madema śatahimāḥ suvīrāḥ.8
(Cf. Ṛv VI.17.15; Av. XIX.12.1; XX.63.3; 124.6)

455. Ūrjā mitro varuṇaḥ pinvateḍāḥ.
pīvarīm iṣam kṛṇuhī na indra.9

456. Indro viśvasya rājati.10
(Cf. Yv. XXXVI.8)

452. May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds.[6]
(Cf. S. 1110; Ṛv X.157.1)

453. Like small channels of water streaming out of a big water source, in the same way, O resplendent Lord, may wealth of prosperity flow out from you in multiforms.[7]
(Cf. S. 1770)

454. May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters.[8]
(Cf. Ṛv VI.17.15)

455. O Lord of resplendence, O Lightning and O waters, let energy flow from you for our plentiful food and nourishment.[9]

456. Since the resplendent Lord is the Sovereign head of the entire creation.[10]
(Cf. Yv. XXXVI.8)

(८) अष्टमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, १०) प्रथमादशम्योः शौनको गृत्समदः, (२) द्वितीयाया आङ्गिरसो गौः, (३, ५, ९) तृतीयापञ्चमीनवमीनां दैवोदासिः परुच्छेपः, (४) चतुर्थ्याः काश्यपो रेभः, (६) षष्ठ्या आत्रेय एवयामरुत्, (७) सप्तम्याः पारुच्छेपिरनानतः, (८) अष्टम्याश्च वैश्वामित्रो नकुल ऋषयः। (१) प्रथमाया विष्णुः, (२-५, १०) द्वितीयादिचतसृणां दशम्याश्चेन्द्रः, (६) षष्ठ्या इन्द्रो विष्णुर्वा, (७) सप्तम्याः सोमः, (८) अष्टम्याः सविता, (९) नवम्याश्चाग्निर्देवताः। (१, ३, ८, १०) प्रथमातृतीयाष्टमीदशमीनामष्टिः, (२, ४, ६) द्वितीयाचतुर्थीषष्ठीनामतिजगती, (५, ७, ९) पञ्चमीसप्तमीनवमीनाञ्चात्यष्टिश्छन्दांसि ॥

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तृम्पत्सोममपिबद्विष्णुना सुतं यथावशम् ।
स ईं ममाद महि कर्म कर्त्तवे महामुरुं सैनं सश्चद्देवो देवं सत्य इन्दुः सत्यमिन्द्रम् ॥१॥

अयं सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म ।
ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः ॥२॥

एन्द्र याह्युप नः परावतो नायमच्छा विदथानीव सत्पतिरस्ता राजेव सत्पतिः ।
हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ॥३॥

Khaṇḍa XII

Daśati 8

457. Trikadrukeṣu mahiṣo yavāśiram tuviśuṣmas tṛmpat somam apibad viṣṇunā sutam yathāvaśam.
Sa īm mamāda mahi karma karttave mahām uruṁ sainaṁ saścad devodevam satya induḥ satyam indram.₁
(Cf. S. 1486; Ṛv II.22.1; Av. XX.95.1)

458. Ayaṁ sahasramānavo dṛśaḥ kavīnām matir jyotir vidharma.
Bradhnaḥ samīcīr uṣasaḥ samairyad arepasaḥ sacetasaḥ svasare manyumantaś citā goḥ.₂
(Cf. Av. VII.22.1-2)

459. Endra yāhupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatiḥ.
Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaram vājasātaye maṁhiṣṭham vājasātaye.₃
(Cf. Ṛv I.130.1)

Khaṇḍa XII

Daśati 8

457. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations, given thrice a day (morning, mid-day, and evening), similarly the resplendent lower self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine Self. True is the Self and true is the divine sap.[1]
(Cf. S. 1486; Ṛv II.22.1)

458. The resplendent sun gives visibility to the thousands of human beings as he comes up. He is the source of inspiration to men of wisdom. He is all glorious and on his appearance everyone gets engaged in his daily duties; he knows the dwellings of the dawns. All the luminous bodies fade out as he shines.[2]
(Cf. Av. VII.22.1, 2)

459. Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their fathers, we are inviting you for the procurement of food, — you the generous one for the procurement of abstract food.[3]
(Cf. Ṛv I.130.1)

तमिन्द्रं जोहवीमि मघवानमुग्र९ सत्रा दधानमप्रतिष्कुत९ श्रवा९सि भूरि ।
म९हिष्ठो गीर्भिरा च यज्ञियो ववर्त्त राये नो विश्वा सुपथा कृणोतु वज्री ॥४॥

अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छर्द्धो दिव्यं वृणीमह इन्द्रवायू वृणीमहे ।
यद्ध क्राणा विवस्वते नाभा सन्दाय नव्यसे ।
अध प्र नूनमुप यन्ति धीतयो देवा९अच्छा न धीतयः ॥५॥

प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
प्र शर्द्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥६॥

460. Tam indram johavīmi maghavānam ugraṁ satrā dadhānam apratiṣkutam śravāṁsi bhūri.
Maṁhiṣṭho gībhirā ca yajñiyo vavartta rāye no viśvā supathā kṛṇotu vajrī.4
(Cf. Ṛv VIII.97.13; Av. XX.55.1)

461. Astu śrauṣaṭ puro agnim dhiyā dadha ā nu tyacchharddho
divyam vṛṇmaha indravāyū vṛṇīmahe.
Yaddha krāṇā vivasvate nābhā sandāya navyase.
Adha pra nūnam upa yanti dhītayo devaīṁ acchā na dhītayaḥ.
(Cf. Ṛv I.139.1)

462. Pravomahe matayo yantu viṣṇave
Marutvate girijā evayāmarut.
Pra śardhāya pra yajyave sukhādaye tavase
bhandad iṣṭaye dhunivratāya śavase.6
(Cf. Ṛv V.87.1)

460. Again and again, I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May our songs draw Him nigh to us, He is the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us.[4]
(Cf. Ṛv VIII.97.13)

461. May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. In as much as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, — may our prayers reach the divine ears.[5]
(Cf. Ṛv I.139.1)

462. O devotees, seekers of true knowledge, may you possess in large measures prayer-produced intellectual foresights for the sake of your large-heartedness, for the sake of selfless sacrifice, for your strength, for your potentialities for accomplishing noble works, for the enjoyment, for your smartness, for your well-being, for your all types of activities and for your mental powers.[6]
(Cf. Ṛv V.87.1)

अया रुचा हरिण्या पुनानो विश्वा द्वेषाꣳसि तरति सयुग्वभिः सूरो न सयुग्वभिः ।
धारा पृष्ठस्य रोचते पुनानो अरुषो हरिः ।
विश्वा यद्रूपा परियास्यृक्वभिः सप्तास्येभिर्ऋक्वभिः ॥७॥
अभि त्यं देवꣳ सवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिम् ।
ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ॥८॥
अग्निꣳ होतारं मन्ये दास्वन्तं वसोः सूनुꣳ सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु शुक्रशोचिष आजुह्वानस्य सर्पिषः ॥९॥

463. Ayā rucā hariṇyā punāno viśvā dveṣāṁsi tarati sayugvabhiḥ sūro na sayugvabhiḥ.
Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ Viśvā yadrūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ.
(Cf. S. 1590; Ṛv IX.111.1)

464. Abhi tyam devam savitāram oṇyoḥ kavikratum arcāmi satyasavam ratnadhām abhi priyam matim.
Ūrdhvā yasyāmatir bhā adidyutat savīmani hiraṇyapāṇir amimīta sukratuḥ kṛpā svaḥ.8
(Cf. Yv. IV.25; Av. VII.14.1-2)

465. Agnim hotāram manye dāsvantam vasoḥ sūnaṁ sahaso jātavedasam vipram na jātavedasam.
Ya ūrddhvayā svadhvaro devo devācyā kṛpā.
Ghṛtasya vibhrāṣṭim anu śukraśociṣa ājuhvānasya sarpiṣaḥ.9
(Cf. S .1813; Ṛv I.127.1; Yv. XV.47; Av. XX.67.3)

463. The bright gold-tinted elixir, when filtered comes out in streams with its juices flowing out of it to overcome all enemies. Verily, it is like the sun with rays radiating all round (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted sap is resplendent, pervading through all constellations with grand splendour; — verily, with prayers in seven-metres (or seven-tunes) of high flown charm.[7]
(Cf. S. 1590; Ṛv IX.111.1)

464. O Lord, may these words of appreciation are for you, who are the bestower of every bounty, the creator and impeller of earth and heaven, the source of abstract divine knowledge, eternal source of True and Good, the abode of precious jewels and worldly-wealth, loving all round, praised by all intellectuals, — I adore you. Out of your superb glory and light, this inner matter, also starts illuming, and thereafter, through your supreme glory and skill, and by your grace, the celestial regions are duly meted out (i.e. created).[8]
(Cf. Yv. IV.25; Av. VII.14.1-2)

465. I venerate the divine energy-source, the inspirer of the supreme creation, the munificient giver of abodes. He, the creator, is aware of all that exists, like a sage. He is endowed with knowledge. He is the generator of the concept of worship. Through His lofty blaze produced by burning primeval and primordial fuel, He invokes and directs Nature's bounties to go ahead with creation.[9]
(Cf. S. 1813; Ṛv I.127.1)

तव त्यन्नर्यं नृतोप इन्द्र प्रथमं पूर्व्यं दिवि प्रवाच्यं कृतम् ।
यो देवस्य शवसा प्रारिणा असु रिणन्नपः ।
भुवो विश्वमभ्यदेवमोजसा विदेदूर्जं शतक्रतुर्विदेदिषम् ॥१०॥

466. Tava tyannaryam nṛtopa indra prathamam pūrvyam divi pravācyam kṛtam.
Yo devasya śavasā prāriṇā asu riṇannapaḥ.
Bhuvo viśvamabhyadevam ojasā vided ūrjam śatakratur vidediṣam.10
(Cf. Ṛv II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV. Also ends Daśati 8 of Prapāṭhaka V. Here ends the Aindra Kāṇḍa (Parva).

(९) नवमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ४) प्रथमाचतुर्थ्योराङ्गिरसोऽमहीयुः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया वारुणिर्भृगुर्भार्गवो जमदग्निर्वा, (५) पञ्चम्या आप्त्यस्त्रितः, (६) षष्ठ्या मारीचः कश्यपः, (७) सप्तम्या भार्गवो जमदग्निः, (८) अष्टम्या आगस्त्यो दृढच्युतः, (९-१०) नवमीदशम्योः काश्यपोऽसितो देवलो वा ऋषयः। (१, ४-५, ९-१०) प्रथमाचतुर्थीपञ्चमीनवमीदशमीनां सोमः, (२) द्वितीयायाः सोमेन्द्रौ, (३, ६) तृतीयाषष्ठ्योरिन्द्रसोमौ, (७) सप्तम्याः श्येनः, (८) अष्टम्याश्च मरुतो वायुश्च देवताः। गायत्री छन्दः॥

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे। उग्रं शर्म महि श्रवः ॥१॥
स्वादिष्ठया मदिष्ठया पवस्व सोम धारया। इन्द्राय पातवे सुतः ॥२॥

PĀVAMĀNA KĀṆḌA [PARVA]

Adhyāya V

Khaṇḍa I

Daśati 9

467. Uccā te jātamandhaso, divi sadbhūmyā dade.
Ugraṁ śarma mahi śravaḥ.1
(Cf. S. 672; Ṛv IX.61.10; Yv. XXVI.16)

468. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.
Indrāya pātave sutaḥ.2
(Cf. S. 689; Ṛv IX.1.1; Yv. XXVI.25)

466. That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.$_{10}$
(Cf. Ṛ II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV and ends Daśati 8 of Prapāṭhaka V.
ALSO ENDS AINDRA KĀṆḌA (PARVA).

PAVAMĀNA KĀṆḌA (PARVA)

Adhyāya V

Khaṇḍa I

Daśati 9

467. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, fame and sustenance.$_{1}$
(Cf. S. 672; Ṛv IX.61.10)

468. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self.$_{2}$
(Cf. S. 689; Ṛv IX.1.1)

वृषा पवस्व धारया मरुत्वते च मत्सरः । विश्वा दधान ओजसा ॥३॥
यस्ते मदो वरेण्यस्तेना पवस्वान्धसा । देवावीरघशꣳसहा ॥४॥
तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरेति कनिक्रदत् ॥५॥
इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अर्कस्य योनिमासदम् ॥६॥
असाव्यꣳशुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥७॥
पवस्व दक्षसाधनो देवेभ्यः पीतये हरे । मरुद्भ्यो वायवे मदः ॥८॥
परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वधा असि ॥९॥

469. Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.
Viśvā dadhāna ojasā.3
(Cf. S. 803; Ṛv IX.65.10)

470. Yaste mado vareṇyastenā pavasvāndhasā.
Devāvīr aghasaṁsahā.4
(Cf. S. 815; Ṛv IX.61.19)

471. Tisro vāca udīrate gāvo mimanti dhenavaḥ.
Harireti kanikradat.5
(Cf. S. 869; Ṛv IX.33.4)

472. Indrāyendo marutvate pavasva madhumattamaḥ.
Arkasya yonim āsadam.6
(Cf. S. 1076; Ṛv IX.64.22)

473. Asāvyaṁśur madāyāpsu dakṣo giriṣṭhāḥ.
Śyeno na yonim āsadat.7
(Cf. S. 1008; Ṛv IX.62.4)

474. Pavasva dakṣasādhano devebhyaḥ pītaye hare.
Marudbhyo vāyave madaḥ.8
(Cf. S. 919; Ṛv IX.25.1)

475. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.
Madeṣu sarvadhā asi.9
(Cf. S. 1093; Ṛv IX.18.1)

469. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general, and grant us riches by your superior might.[3]
(Cf. S. 803; Ṛv IX.65.10)

470. Flow onward with such of your juice as is exhilarating most excellent, dear to Nature's bounties and slayer of wicked people.[4]
(Cf. S. 815; Ṛv IX.61.19)

471. The priests utter the three sacred texts (the Ṛk, the Yajuḥṣ and the Sāmans); the milch kine low on beeing milked, while the green-tinted elixir flows with roaring sound to the collecting vessel.[5]
(Cf. S. 869; Ṛv IX.33.4)

472. Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice.[6]
(Cf. S. 1076; Ṛv IX.64.22)

473. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay.[7]
(Cf. S. 1008; Ṛv IX.62.4)

474. O green-hued embrosia, the bestower of strength, may you flow for enjoyment of divine powers, such as vital principles and vital winds.[8]
(Cf. S. 919; Ṛv IX.25.1)

475. O elixir of bliss, with your habitation on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. O nectar, you are the supreme sustaining among them who give us ecstatic delight.[9]
(Cf. S. 1093; Ṛv IX.18.1)

परि प्रिया दिवः कविर्वयाꣳसि नप्त्योर्हितः। स्वानैर्याति कविक्रतुः ॥१०॥

476. Pari priyā divaḥ kavir vayām̐si naptyor hitaḥ.
Svānair yāti kavikratuḥ.10
(Cf. S. 935; Ṛv IX.9.1)

(१०) दशमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया ऋच आत्रेयः श्यावाश्वः, (२) द्वितीयाया आप्त्यस्त्रितः, (३, ८) तृतीयाष्टम्योराङ्गिरसोऽमहीयुः, (४) चतुर्थ्या वारुणिर्भृगुर्भार्गवो जमदग्निर्वा, (५-६) पञ्चमीषष्ठयो- र्मारीचः कश्यपः, (७) सप्तम्याः काश्यपो निध्रुविः, (९-१०) नवमीदशम्योश्च काश्यपोऽसितो देवलो वा ऋषयः। (१-६, ९-१०) प्रथमादितृचद्वयस्य नवमीदशम्योश्च सोमः, (७) सप्तम्या इन्द्रवायू, (८) अष्टम्याश्च वैश्वानरो देवता। गायत्री छन्दः॥

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम्। सुता विदथे अक्रमुः ॥१॥
प्र सोमासो विपश्चितोपो नयन्त ऊर्मयः। वनानि महिषा इव ॥२॥
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने। विश्वा अप द्विषो जहि ॥३॥
वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे। पवमान स्वर्दृशम् ॥४॥

Khaṇḍa II

Daśati 10

477. Pra somāso madacyutaḥ śravase no maghonām.
Sutā vidathe akramuḥ.1
(Cf. S. 769; Ṛv IX.32.1)

478. Pra somāso vipaścitopo ūrmayaḥ.
Vanāni mahiṣā iva.2
(Cf. S .764; Ṛv IX.33.1)

479. Pavasvendo vṛṣā sutaḥ kṛdhī no yaśaso jane.
Viśvā apa dviṣo jahi.3
(Cf. S. 778; Ṛv IX.61.28)

480. Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.
Pavamāna svardṛśam.4
(Cf. S. 784; Ṛv IX.65.4)

476. Not only wise, but you work with your penetrating wisdom; you are rightly pleased at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven.$_{10}$
(Cf. S. 935; Ṛv IX.9.1)

Khaṇḍa II

Daśati 10

477. May the elixir of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance, for us who are the organizers of sacrifice.$_{1}$
(Cf. S. 769; Ṛv IX.32.1)

478. The conscientious drops of divine love rush along like waves of water or like buffaloe to forests.$_{2}$
(Cf. S. 764; Ṛv IX.32.1)

479. O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries.$_{3}$
(Cf. S. 778; Ṛv IX.61.28)

480. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.$_{4}$
(Cf. S. 784; Ṛv IX.65.4)

इन्दुः पविष्ट चेतनः प्रियः कवीनां मतिः । सृजदश्वं रथीरिव ॥५॥
असृक्षत प्र वाजिनो गव्या सोमासो अश्वया । शुक्रासो वीरयाशवः ॥६॥
पवस्व देव आयुषगिन्द्रं गच्छतु ते मदः । वायुमा रोह धर्मणा ॥७॥
पवमानो अजीजनद्दिवश्चित्रं न तन्यतुम् । ज्योतिर्वैश्वानरं बृहत् ॥८॥
परि स्वानास इन्दवो मदाय बर्हणा गिरा । मधो अर्षन्ति धारया ॥९॥
परि प्रासिष्यदत्कविः सिन्धोरूर्मावधि श्रितः । कारुं बिभ्रत्पुरुस्पृहम् ॥१०॥

॥ इति पञ्चमः प्रपाठकः ॥

481. Induḥ paviṣṭa cetanaḥ priyaḥ kavīnām matiḥ.
Sṛjad aśvam rathīriva.5
(Cf. Ṛv IX.64.10)

482. Asṛkṣata pra vājino gavyā somāso aśvayā.
Śukrāso vīrayāśavaḥ.6
(Cf. S. 1034; Ṛv IX.64.4)

483. Pavasva deva āyuṣag indram gacchatu te madaḥ.
Vāyumā roha dharmaṇā.7
(Cf. S. 1235; Ṛv IX.63.22)

484. Pavamāno ajījanad divaścitram na tanyatum.
Jyotir vaiśvānaram bṛhat.8
(Cf. S. 889; Ṛv IX.61.16)

485. Pari svānāsa indavo madāya barhaṇā girā.
Madho arṣanti dharayā.9
(Cf. S. 1122; Ṛv IX.10.4)

486. Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritaḥ.
Kārum bibhrat puruspṛham.10
(Cf. Ṛv IX.14.1)

Here ends Daśati 10 and Ardha II of Prapāṭhaka V and also ends Prapāṭhaka V. Also ends Khaṇḍa II of Adhayāya V.

481. This divine elixir, the enlightener, the beloved, flow forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.[5]
(Cf. Ṛv IX.64.10)

482. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining cattle, horses and have offspring.[6]
(Cf. S. 1034; Ṛv IX.64.4)

483. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity.[7]
(Cf. S. 1235; Ṛv IX.63.22)

484. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.[8]
(Cf. S. 889; Ṛv IX.61.16)

485. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.[9]
(Cf. S. 1122; Ṛv IX.10.4)

486. The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water) and with a thrilling sound pleasing to all, (it comes to a receptacle).[10]
(Cf. Ṛv IX.14.1)

Here ends Daśati 10 of Prapāṭhaka V and also its Ardha II; also here ends Prapāṭhaka V. Here also ends Khaṇḍa II of Adhyāya V.

अथ षष्ठः प्रपाठकः

(१) प्रथमा दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ८-९) प्रथमाष्टमीनवमीनामाङ्गिरसोऽमहीयुः, (२) द्वितीयाया आङ्गिरसो बृहन्मतिः, (३) तृतीयायाः काश्यपोऽसितो देवलो वा, (४) चतुर्थ्या आङ्गिरसः प्रभूवसुः, (५) पञ्चम्याः काण्वो मेध्यातिथिः, (६-७) षष्ठीसप्तम्योः काश्यपो निध्रुविः, (१०) दशम्याश्चाङ्गिरस उचथ्य ऋषयः । (१) प्रथमाया देवाः, (२, ४-६, ९-१०) द्वितीयायाश्चतुर्थ्यादितृचस्य नवमीदशम्योश्च सोमः, (३) तृतीयाया इन्द्रः, (७) सप्तम्याः सूर्यः, (८) अष्टम्याश्चेन्द्रो वृत्रहा देवताः । गायत्री छन्दः ॥

उपो षु जातमप्तुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रं धीतिभिः ॥२॥

आविशन्कलशꣳ सुतो विश्वा अर्षन्नभि श्रियः । इन्दुरिन्द्राय धीयते ॥३॥

असर्जि रथ्यो यथा पवित्रे चम्वोः सुतः । कार्ष्मन्वाजी न्यक्रमीत् ॥४॥

प्र यद्गावो न भूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥५॥

PRAPĀṬHAKA VI: ARDHA I

Khaṇḍa III

Daśati 1

487. Upo ṣu jatam apturam gobhir bhaṁgam pariṣkṛtam.
Indum devā ayāsiṣuḥ.1
(Cf. S. 762; 1335; Ṛv IX.61.13)

488. Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.
Śumbhanti vipram dhītibhiḥ.2
(Cf. S. 924; Ṛv IX.40.1)

489. Āviśan kalaśam suto viśvā arṣann abhi śriyaḥ.
Indur indrāya dhīyate.3
(Cf. Ṛv IX.62.19)

490. Asarji rathyo yathā pavitre camvoḥ sutaḥ.
Kārṣman vājī nyakramīt.4
(Cf. Ṛv IX.36.1)

491. Pra yad gāvo na bhūrṇayas tveṣā ayāso akramuḥ.
Ghnantaḥ kṛṣṇām apa tvacam.5
(Cf. S. 892; Ṛv IX.41.1)

PRAPĀṬHAKA VI: ARDHA I

Khaṇḍa II
Daśati 1

487. Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.$_1$
(Cf. S. 762; 1335; Ṛv IX.61.13)

488. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.$_2$
(Cf. S. 924; Ṛv IX.40.1)

489. This elixir while effused enters in the cosmic pitcher, brings an all round success, and stands and rests for the resplendent Lord.$_3$
(Cf. Ṛv IX.62.19)

490. Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out always forward.$_4$
(Cf. Ṛv IX.36.1)

491. It descends like streams of waters; it is swift, brilliant, rapid and drives the dark evils.$_5$
(Cf. S. 892; Ṛv IX.41.1)

अपघ्नन्पवसे मृधः क्रतुवित्सोम मत्सरः। नुदस्वादेवयुं जनम् ॥६॥
अया पवस्व धारया यया सूर्यमरोचयः। हिन्वानो मानुषीरपः ॥७॥
स पवस्व य आविथेन्द्रं वृत्राय हन्तवे। वव्रिवाꣳसं महीरपः ॥८॥
अया वीती परि स्रव यस्त इन्दो मदेष्वा। अवाहन्नवतीर्नव ॥९॥
परि द्युक्षꣳ सनद्रयिं भरद्वाजं नो अन्धसा। स्वानो अर्ष पवित्र आ ॥१०॥

492. Apaghnan pavase mṛdhaḥ kratuvit soma matsaraḥ.
Nudasvādevayum janam.6
(Cf. S. 1237; Ṛv IX.63.24)

493. Ayā pavasva dhārayā yayā sūryam arocayaḥ.
Hinvāno mānuṣīr apaḥ.7
(Cf. S. 1216; Ṛv IX.63.7)

494. Sa pavasva ya āvithendram vṛtrāya hantave.
Vavrivāṁsam mahīr apaḥ.8
(Cf. Ṛv IX.61.22)

495. Ayā vītī pari srava yas ta indo madeṣvā.
Avāhan navatīr nava.9
(Cf. S. 1210; Ṛv IX.61.1)

496. Pari dyukṣam sanad rayim bharadvājam no andhasā.
Svāno arṣa pavitra ā.10
(Cf. Ṛv IX.52.1)

492. O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow right knowledge on us; may you drive off the people who do not respond to bounties, i.e. to law and order.[6]
(Cf. S. 1237; Ṛv IX.63.24)

493. O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to men.[7]
(Cf. S. 1216; Ṛv IX.63.7)

494. Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts.[8]
(Cf. Ṛv IX.61.22)

495. O love, divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strong-holds of nescience in the battle of life.[9]
(Cf. S. 1210; Ṛv IX.61.1)

496. May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.[10]
(Cf. Ṛv IX.52.1)

(२) द्वितीया दशतिः

(१-१४) चतुर्दशर्चाया अस्या दशतेः (१) प्रथमाया ऋचः काण्वो मेधातिथिः, (२, ७) द्वितीयासप्तम्योर्वारुणि-भृगुर्भार्गवो जमदग्निर्वा, (३) तृतीयाया आङ्गिरस उचथ्यः, (४) चतुर्थ्याः काश्यपोऽवत्सारः, (५) पञ्चम्याः काश्यपो निध्रुविः, (६, १०) षष्ठीदशम्योः काश्यपोऽसितो देवलो वा, (८-९) अष्टमीनवम्यो-र्मारीचः कश्यपः, (११) एकादश्या भार्गवः कविः, (१२) द्वादश्या भार्गवो जमदग्निः, (१३) त्रयोदश्या आङ्गिरसोऽयास्यः, (१४) चतुर्दश्याश्चाङ्गिरसोऽमहीयुर्ऋषयः । (१, ६) प्रथमाषष्ठयोः सूर्यः, (२, ४-५, ७-८, १०-१४) द्वितीयाचतुर्थीपञ्चमीसप्तम्यष्टमीनां दशम्यादिपञ्चानाञ्च सोमः, (३) तृतीयाया इन्द्रः, (९) नवम्याश्च सोमेन्द्रौ देवताः । गायत्री छन्दः ॥

अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शतः । सꣳ सूर्येण दिद्युते ॥१॥

आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे । पान्तमा पुरुस्पृहम् ॥२॥

अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय । पुनाहीन्द्राय पातवे ॥३॥

तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥४॥

आ पवस्व सहस्रिणꣳ रयिꣳ सोम सुवीर्यम् । अस्मे श्रवाꣳसि धारय ॥५॥

Khaṇḍa IV

Daśati 2

497. Acikradad vṛṣā harir mahān mitro na darśataḥ.
Saṁ sūryeṇa didyute.[1]
(Cf. S. 1042; Ṛv IX.2.6; Yv. XXXVIII.22)

498. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.
Pāntam ā puruspṛham.[2]
(Cf. S. 1137; Ṛv IX.65.88)

499. Adhvaryo adiribhiḥ sutaṁ somam pavitra ā naya.
Punāhīndraya pātave.[3]
(Cf. S. 1225; Ṛv IX.51.1; Yv. XX.31)

500. Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.
Tarat sa mandī dhāvati.[4]
(Cf. S. 1057; Ṛv IX.58.1)

501. Ā pavasva sahasriṇaṁ rayiṁ soma suvīryam.
Asme śravāṁsi dhāraya.[5]
(Cf. Ṛv IX.63.1)

Khaṇḍa IV

Daśati 2

497. This mighty showerer blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun.[1]
(Cf. S. 1042; Ṛv IX.2.6)

498. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many.[2]
(Cf. S. 1137; Ṛv IX.65.28)

499. O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rock-like adamantine will power for the joy of your resplendent soul.[3]
(Cf. S. 1225; Ṛv IX.51.1)

500. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles): the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.[4]
(Cf. S. 1057; Ṛv IX.58.1)

501. O Lord of divine bliss, pour upon us thousandfold wealth, grant excellent progeny and secure ample food for us.[5]
(Cf. Ṛv IX.63.1)

अनु प्रत्नास आयवः पदं नवीयो अक्रमुः । रुचे जनन्त सूर्यम् ॥६॥
अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत् । सीदन्योनौ वनेष्वा ॥७॥
वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः । वृषा धर्माणि दध्रिषे ॥८॥
इषे पवस्व धारया मृज्यमानो मनीषिभिः । इन्दो रुचाभि गा इहि ॥९॥
मन्द्रया सोम धारया वृषा पवस्व देवयुः । अव्या वारेभिरस्मयुः ॥१०॥
अया सोम सुकृत्यया महान्त्सन्नभ्यवर्द्धथाः । मन्दान इद्वृषायसे ॥११॥

502. Anu pratnāsa āyavaḥ padam navīyo akramuḥ.
Ruce jananta sūryam.6
(Cf. Ṛv IX.23.2)

503. Arṣā soma dyumattamobhi droṇāni roruvat.
Sīdan yonau vaneṣvā.7
(Cf. S. 994; Ṛv IX.65.19)

504. Vṛṣā soma dyumām̐ asi vṛṣā deva vṛṣavrataḥ.
Vṛṣā dharmāṇi dadhriṣe.8
(Cf. S. 781; Ṛv IX.64.1)

505. Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.
Indo rucābhi gā ihi.9
(Cf. S. 841; Ṛv IX.64.13)

506. Mandrayā soma dhārayā vṛṣā pavasva devayuḥ.
Avyā vārebhir asmayuḥ.10
(Cf. Ṛv IX.6.1)

507. Ayā soma sukṛtyayā mahānt sann abhyavarddhathāḥ.
Mandāna id vṛṣāyase.11
(Cf. Ṛv IX.47.1)

502. These swift-going coming horses (of the sun) have been traversing a new field since the eternal past; they, as if, impel the sun to give light.[6]
(Cf. Ṛv IX.23.2)

503. Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.[7]
(Cf. S. 994; Ṛv IX.65.19)

504. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.[8]
(Cf. S. 781; Ṛv IX.64.1)

505. O holy water, cleansed by the priests, may you flow as a stream for our sustenance and with fodder go to the cattles.[9]
(Cf. S. 841; Ṛv IX.64.13)

506. O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer.[10]
(Cf. Ṛv IX.6.1)

507. By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull.[11]
(Cf. Ṛv IX.47.1)

अयं विचर्षणिर्हितः पवमानः स चेतति । हिन्वान आप्यं बृहत् ॥१२॥
प्र न इन्दो महे तु न ऊर्मिं न बिभ्रदर्षसि । अभि देवाँ अयास्यः ॥१३॥
अपघ्नन्पवते मृधोप सोमो अराव्णः । गच्छन्निन्द्रस्य निष्कृतम् ॥१४॥

508. Ayam vicarṣaṇir hitaḥ pavamānaḥ sa cetati.
Hinvāna āpyam bṛhat. 12
(Cf. Ṛv IX.62.10)

509. Pra na indo mahe tu na ūrmim na bibhrad arṣasi.
Abhi devām̐ ayāsyaḥ. 13
(Cf. Ṛv IX.44.1)

510. Apāghnan pavate mṛdhopa somo arāvṇaḥ.
Gacchann indrasya niṣkṛtam. 14
(Cf. S. 1213; Ṛv IX.61.25)

(३) तृतीया दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः सप्तर्षयः—बार्हस्पत्यो भरद्वाजः, मारीचः कश्यपः, राहूगणो गोतमः, भौमोऽत्रिः, गाथिनो विश्वामित्रः, भार्गवो जमदग्निः, मैत्रावरुणो वसिष्ठश्च ऋषयः । (१-४, ६-९) प्रथमादिचतसृणां षष्ठयादिचतसृणाञ्च सोमः, (५) पञ्चम्याः सोमोऽश्वः, (१०) दशम्याः सोम इन्द्रो मरुत्वाँश्च, (११) एकादश्याः सोमो देवाः, (१२) द्वादश्याश्च मरुत्वान् सोमो देवताः । बृहती छन्दः ॥

पुनानः सोम धारयापो वसानो अर्षसि ।
आ रत्नधा योनिमृतस्य सीदस्युत्सो देवो हिरण्ययः ॥१॥

Khaṇḍa V

Daśati 3

511. Punānaḥ soma dhārayāpo vasāno arṣasi.
Ā ratnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ. 1
(Cf. S. 675; Ṛv IX.107.4)

508. This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known to all.[12]
(Cf. Ṛv IX.62.10)

509. O love, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs).[13]
(Cf. Ṛv IX.44.1)

510. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.[14]
(Cf. S. 1213; Ṛv IX.61.25)

Khaṇḍa V

Daśati 3

511. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.[1]
(Cf. S. 675; Ṛv IX.107.4)

परीतो षिञ्चता सुतꣳ सोमो य उत्तमꣳ हविः ।
दधन्वाꣳ यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः ॥२॥
आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया ।
जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दध्रिषे ॥३॥
प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा ।
अꣳशोः पयसा मदिरो न जागृविरच्छा कोशं मधुश्चुतम् ॥४॥
सोम उ ष्वाणः सोतृभिरधि ष्णुभिरवीनाम् ।
अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥५॥
तवाहꣳ सोम रारण सख्य इन्दो दिवेदिवे ।
पुरूणि बभ्रो नि चरन्ति मामव परिधीꣳरति ताꣳ इहि ॥६॥

512. Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dadhanvāṁ yo naryo apsvā3ntarā suṣāva somamadribhiḥ.2
(Cf. S. 1313; Ṛv IX.107.1; Yv. XIX.2)

513. Ā soma svāno adribhistiro vārāṇyavyayā.
Jano na puri camvor viśaddhariḥ sado vaneṣu dadhriṣe.3
(Cf. S. 1689; Ṛv IX.107.10)

514. Pra soma devavītaye sindhur na pipye arnasā.
Aṁśoḥ payasā madiro na jāgṛvir acchā kośam madhuścutam.4
(Cf. S. 767; Ṛv IX.107.12)

515. Soma u ṣvāṇaḥ sotṛbhir adhi ṣṇubhir avīnām.
Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.5
(Cf. S. 997; Ṛv IX.107.8)

516. Tavāham soma rāraṇa sakhya indo divedive.
Purūṇi babhro ni caranti mām ava paridhīṁrati tāṁ ihi.6
(Cf. S. 922; Ṛv IX.107.19)

512. Hence sprinkle forth the effused divine elixir from all sides; it is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.[2]
(Cf. S. 1313; Ṛv IX.107.1)

513. Sing loudly to the glory of the purified elixir, (the instituter of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.[3]
(Cf. S. 1689; Ṛv IX.107.10)

514. O divine elixir, like rivers feeding on ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss.[4]
(Cf. S. 767; Ṛv IX.107.12)

515. Pressed out by the cosmic effusers, the elixir comes filtered from the cosmicc fleecy filters placed at high levels. It proceeds ahead with its golden stream as a mare; it proceeds ahead with its exhilarating stream.[5]
(Cf. S. 997; Ṛv IX.107.8)

516. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.[6]
(Cf. S. 922; Ṛv IX.107.19)

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥७॥
अभि सोमास आयवः पवन्ते मद्यं मदम् ।
समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥८॥
पुनानः सोम जागृविरव्या वारैः परि प्रियः ।
त्वं विप्रो अभवोङ्गिरस्तम मध्वा यज्ञं मिमिक्ष णः ॥९॥
इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।
सहस्रधारो अत्यव्यमर्षति तमी मृजन्त्यायवः ॥१०॥
पवस्व वाजसातमोभि विश्वानि वार्या ।
त्वꣳ समुद्रः प्रथमे विधर्मं देवेभ्यः सोम मत्सरः ॥११॥

517. Mṛjyamānaḥ suhastyā samudre vācaminvasi.
Rayim piśaṁgam bahulam puruspṛham pavamānābhyarṣasi.7
(Cf. S. 1079; Ṛv IX.107.21)

518. Abhi somāsa āyavaḥ pavante madyam madam.
Samudrasyādhi viṣṭape manīṣiṇo matsarāso madacyutaḥ.8
(Cf. S. 856; Ṛv IX.107.14)

519. Punānaḥ soma jāgṛvir avyā vāraiḥ pari priyaḥ.
Tvam vipro abhavoṁgirastama madhvā yajñam mimikṣa naḥ.9
(Cf. Ṛv IX.107.6)

520. Indrāya pavate madaḥ somomarutvate sutaḥ.
Sahasradhāro atyavyam arṣati tamī mṛjantyāyavaḥ.10
(Cf. Ṛv IX.107.17)

521. Pavasva vājasātamobhi viśvāni vāryā.
Tvaṁ samudraḥ prathame vidharman devebhyaḥ soma matsaraḥ.11
(Cf. Ṛv IX.107.23)

517. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth which from you flows to us.7
(Cf. S. 1079; Ṛv IX.107.21)

518. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating.8
(Cf. S. 856; Ṛv IX.107.14)

519. The ever-vigilant effused elixir flows and passed through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you spinkle your oblations with this exhilarating juice.9
(Cf. Ṛv IX.107.6)

520. When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filteration. It is cleansed by men.10
(Cf. Ṛv IX. 107.17)

521. Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers, and the chief supporter of the firmament.11
(Cf. Ṛv IX.107.23)

पवमाना असृक्षत पवित्रमति धारया
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयाँऽसि च ॥१२॥

522. Pavamānā asṛkṣata pavitramati dhārayā.
Marutvanto matsarā indriyā hayā medhām abhi prayām̐si ca.₁₂
(Cf. Ṛv IX.107.25)

(४) चतुर्थी दशतिः

(१–१०) दशर्चाया अस्या दशतेः (१, ९) प्रथमानवम्योर्ऋचोः काव्य उशनाः, (२) द्वितीयाया वासिष्ठो वृषगणः, (३, ७) तृतीयासप्तम्योः शाक्त्यः पराशरः, (४, ६) चतुर्थीषष्ठ्योर्मैत्रावरुणो वसिष्ठः, (५, १०) पञ्चमी-दशम्योर्दैवोदासिः प्रतर्दनः, (८) अष्टम्याश्च काण्वः प्रस्कण्व ऋषयः। (१) प्रथमाया अश्वः, (२) द्वितीयाया देवा वराहश्च (३, ७) तृतीयासप्तम्योः सूर्यः, (४) चतुर्थ्या देवाः, (५) पञ्चम्याः सूर्यो विश्वे देवा वा, (६) षष्ठ्या वरुणः, (८, १०) अष्टमी-दशम्योः सोमः, (९) नवम्याश्चेन्द्रसोमौ देवताः। त्रिष्टुप् छन्दः ॥

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।
अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रशनाभिर्नयन्ति ॥१॥
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।
महिव्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥२॥

Khaṇḍa VI

Daśati 4

523. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi vājam arṣa.
Asvam na tvā vājinam marjayantocchā barhī raśanābhir nayanti.₁
(Cf. S. 677; Ṛv IX.87.1)

524. Pra kāvyam uśaneva bruvāṇo devo devānām janimā vivakti.
Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho abhyeti rebhan.₂
(Cf. S. 1116; Ṛv IX.97.7)

522. Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.[12]
(Cf. Ṛv IX.107.25

Khaṇḍa VI

Daśati 4

523. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.[1]
(Cf. S. 677; Ṛv IX.87.1)

524. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild bear with its foot.[2]
(Cf. S. 1116; Ṛv IX.97.7)

तिस्रो वाच ईरयति प्र वह्निर्ऋतस्य धीतिं ब्रह्मणो मनीषाम् ।
गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥३॥
अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।
सुतः पवित्रं पर्येति रेभन्मितेव सद्म पशुमन्ति होता ॥४॥
सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥५॥
अभि त्रिपृष्ठं वृषणं वयोधामङ्गोषिणमवावशन्त वाणीः ।
वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि ॥६॥

525. Tisro vāca īrayati pra vahnir ṛtasya dhītim brahmaṇo manīṣām.
Gāvo yanti gopatim pṛcchamānāḥ somam yanti matayo vāvaśānāḥ.3
(Cf. S. 859; Ṛv IX.97.34)

526. Asya preṣā hemanā pūyamāno devo devebhih samapṛkta rasam.
Sutaḥ pavitram paryeti rebhan miteva sadma paśumanti hotā.4
(Cf. S. 1399; Ṛv IX.97.1)

527. Somaḥ pavate janitā matīnām janitā divo janitā pṛthivyāḥ.
Janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ.5
(Cf. S. 943; Ṛv IX.96.5)

528. Abhi tripṛṣṭham vṛṣaṇam vayodhām aṅgoṣinam avāvaśanta vāṇīḥ.
Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāṇi.6
(Cf. S. 1408; Ṛv IX.90.2)

525. The sage, radiant like fire, utters the triple speech (Ṛk, Yajuḥ, Sāman). He speaks the wisdom of the Supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master.[3]
(Cf. S. 859; Ṛv IX.97.34)

526. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice, from several contacts assumes other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall, where domestic animals are kept with care.[4]
(Cf. S. 1399; Ṛv IX.97.1)

527. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.[5]
(Cf. S. 943; Ṛv IX.96.5)

528. The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.[6]
(Cf. S. 1408; Ṛv IX.90.2)

अक्रान्त्समुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥७॥
कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।
नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः ॥८॥
एष स्य ते मधुमाँ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः ।
सहस्रदाः शतदा भूरिदावा शश्वत्तमं बर्हिरा वाज्यस्थात् ॥९॥
पवस्व सोम मधुमाँ ऋतावापो वसानो अधि सानो अव्ये ।
अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सर इन्द्रपानः ॥१०॥

529. Akrānt samudraḥ prathame vidharmam janayan prajā bhuvanasya gopāḥ.
Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adrih.7
(Cf. S. 1253; Ṛv IX.97.40)

530. Kanikranti harirā sṛjyamānaḥ sīdan vanasya jaṭhare punānaḥ.
Nṛbhir yataḥ kṛṇute nirṇijam gāmato matim janayata svadhābhiḥ.8
(Cf. Ṛv IX.95.1)

531. Eṣa sya te madhumām̐ indra somo vṛṣā vṛṣṇaḥ pari pavitre akṣāḥ.
Sahasradāḥ śtadā bhūridāvā śaśvattamam barhirā vājyasthāt.9
(Cf. Ṛv IX.87.4)

532. Pavasva soma madhumām̐ ṛtāvāpo vasāno adhi sāno avye.
Ava droṇāni ghṛtavanti roha madintamo matsara indrapānaḥ.10
(Cf. Ṛv IX.96.13)

529. The divine elixir, the king of all beings, holds water in the out-stretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it efferveces by abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.7
(Cf. S. 1253; Ṛv IX.97.40)

530. The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds (O priest), chant hymns of praises and give offerings of the elíxir.8
(Cf. Ṛv IX.95.1)

531. For you, O resplendent Self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter. The giver of thousand-fold wealth, the giver of hendred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.9
(Cf. Rv IX.87.4)

532. Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating, thought-evoking and gladdening, and as such a special beverage of the resplendent self.10
(Cf. Ṛv IX.96.13)

(५) पञ्चमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचो दैवोदासिः प्रतर्दनः, (२, १०) द्वितीयादशम्योः शाक्त्यः पराशरः. (३) तृतीयाया वासिष्ठ इन्द्रप्रमतिः, (४) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (५) पञ्चम्या वासिष्ठः कर्णश्रुत्, (६) षष्ठ्या गौतमो नोधाः, (७) सप्तम्या घौरः कण्वः, (८) अष्टम्या वासिष्ठो मन्युः, (९) नवम्या आङ्गिरसः कुत्सः. (११) एकादश्या मारीचः कश्यपः, (१२) द्वादश्याश्च काण्वः प्रस्कण्व ऋषयः । (१, ९, ११-१२) प्रथमानवम्येकादशीद्वादशीनां सोमः, (२, ६-७) द्वितीयाषष्ठीसप्तमीनां सूर्यः, (३) तृतीयाया देवा सोमश्च, (४, ८) चतुर्थ्यष्टम्योरिन्द्रसोमौ, (५) पञ्चम्या वाक्सोमश्च, (१०) दशम्याश्च सोमसूर्यौ देवताः । त्रिष्टुप् छन्दः ॥

प्र सेनानीः शूरो अग्रे रथानां गव्यन्नेति हर्षते अस्य सेना ।
भद्रान्कृण्वन्निन्द्रहवान्त्सखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥

प्र ते धारा मधुमतीरसृग्रन्वारं यत्पूतो अत्येष्यव्यम्
पवमान पवसे धाम गोनां जनयन्त्सूर्यमपिन्वो अर्कैः ॥२॥

प्र गायताभ्यर्चाम देवान्त्सोमꣳ हिनोत महते धनाय ।
स्वादुः पवतामति वारमव्यमा सीदतु कलशं देव इन्दुः ॥३॥

Khaṇḍa VII

Daśati 5

533. Pra senānīḥ śūro agre rathānām gavyanneti harṣate asya senā.
Bhadrān kṛṇvann indrahavānt sakhibhya ā somo vastrā rabhasāni datte.₁
(Cf. Ṛv IX.96.1)

534. Pra te dhārā madhumatīr asṛgran vāram yat pūto atyeṣyavyam.
Pavamāna pavase dhāma gonām janayant sūryam apinvo arkaiḥ.₂
(Cf. Ṛv IX.97.31)

535. Pra gāyatābhyarcāma devānt somaṁ hinota mahate dhanāya.
Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśam deva induḥ.₃
(Cf. Ṛv IX.97.4)

Khaṇḍa VII

Daśati V

533. In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch-hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes. The oblations and invocations are for the resplendent self to bring prosperity to friends.$_1$
(Cf. Ṛv IX.96.1)

534. Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance.$_2$
(Cf Ṛv IX.97.31)

535. We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.$_3$
(Cf. Ṛv IX.97.4)

प्र हिन्वानो जनिता रोदस्यो रथो न वाजꣳ सनिषन्नयासीत् ।
इन्द्रं गच्छन्नायुधा सꣳशिशानो विश्वा वसु हस्तयोरादधानः ॥४॥
तक्षद्यदी मनसो वेनतो वाग्ज्येष्ठस्य धर्म द्युक्षोरनीके ।
आदीमायन्वरमा वावशाना जुष्टं पतिं कलशे गाव इन्दुम् ॥५॥
साकमुक्षो मर्जयन्त स्वसारो दश धीरस्य धीतयो धनुत्रीः ।
हरिः पर्यद्रवज्जाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥६॥
अधि यदस्मिन्वाजिनीव शुभः स्पर्द्धन्ते धियः सूरे न विशः ।
अपो वृणानः पवते कवीयान्व्रजं न पशुवर्द्धनाय मन्म ॥७॥

536. Pra hinvāno janitā rodasyo ratho na vājaṁ sanişann ayāsīt.
Indram gacchann āyudhā saṁśiśāno viśvā vasu hastayor ādadhānaḥ.4
(Cf. Ṛv IX.90.1)

537. Takṣad yadī manaso venato vāgjyeṣṭhasya dharmam dyukṣor anīke.
Ād īm āyan varam ā vāvaśānā juṣṭam patim kalaśe gāva indum.5
(Cf. Ṛv IX.97.22)

538. Sākamukṣo marjayanta svasāro daśa dhīrasya dhītayo dhanutrīḥ.
Hariḥ paryadravajjāḥ sūryasya droṇam nanakṣe atyo na vājī.6
(Cf. S. 1418; Ṛv IX.93.1)

539. Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyaḥ sūre na viśaḥ.
Apo vṛṇānaḥ pavate kavīyān vrajam na paśuvarddhanāya manma.7
(Cf. Ṛv IX.94.1)

536. Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.[4]
(Cf. Ṛv IX.90.1)

537. The zealous worshippers utter hymn in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratifications.[5]
(Cf. Ṛv IX.97.22)

538. Sister — like fingers, ten in number, of cosmic hand, sprinkling together are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher, like a swift horse.[6]
(Cf. S. 1418; Ṛv IX.93.1)

539. The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in waters, flows eager to meet its worshippers, like a cow-herd going to a pleasant cow-stall for the nourishment of his cattle.[7]
(Cf. Ṛv IX.94.1)

इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।
हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृण्वन्वृजनस्य राजा ॥८॥

अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व ।
ब्रध्नश्चिद्यस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात् ॥९॥

महत्तत्सोमो महिषश्चकारापां यद्गर्भोवृणीत देवान् ।
अदधादिन्द्रे पवमान ओजोजनयत्सूर्ये ज्योतिरिन्दुः ॥१०॥

असर्जि वक्वा रथ्ये यथाजौ धिया मनोता प्रथमा मनीषा ।
दश स्वसारो अधि सानो अव्ये मृजन्ति वह्निं सदनेष्वच्छ ॥११॥

540. Indurvājī pavate gonyoghā indre somaḥ saha invan madāya.
Hanti rakṣo bādhate paryarātim varivas kṛṇvan vṛjanasya rājā.8
(Cf. S. 1019; Ṛv IX.97.10)

541. Ayā pavā pavasvainā vasūni māṁścatva indo sarasi pra dhanva.
Bradhnaś cid yasya vāto na jūtim purumedhāścit takave naram dhāt.9
(Cf. S. 1104; Ṛv IX.97.52)

542. Mahat tat somo mahiṣaś cakārāpām yad garbho vṛṇīta devān.
Adadhād indre pavamāna ojo janayat sūrye jyotir induḥ.10
(Cf. S. 1255; Ṛv IX.97.41)

543. Asarji vakvā rathye yathājau dhiyā manotā prathamā manīṣā.
Daśa svasāro adhi sāno avye mṛjanti vahnim sadaneṣvccha.11
(Cf. Ṛv IX.91.1)

540. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies.8
(Cf. S. 1019; Ṛv IX.97.10)

541. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind and distinguished for numerous dedicated services.9
(Cf. S. 1104; Ṛv IX.97.52)

542. The mighty elixir achieves the mighty work. Being the germ of waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun.10
(Cf. S. 1255; Ṛv IX.97.41)

543. Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir-plant is effused out after recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.11
(Cf. Ṛv IX.91.1)

अपामिवेदूर्मयस्तर्त्तुराणाः प्र मनीषा ईरते सोममच्छ ।
नमस्यन्तीरुप च यन्ति सं चाच विशन्त्युशतीरुशन्तम् ॥१२॥

॥ इति षष्ठस्यार्द्धः प्रपाठकः ॥

544. Apām ived ūrmayaṣ tartturāṇāḥ pra manīṣā īrate somam accha.
Namasyantīr upa ca yanti sam cāca viśanty uśatīr uśantam.12
(Cf. Ṛv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V. Also ends Daśati 5 and Ardha I of Prapāṭhaka VI.

(६) षष्ठी दशतिः

(१–९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋचः श्यावाश्विरन्धीगुः, (२) द्वितीयाया मानवो नहुषः, (३) तृतीयाया नाहुषो ययातिः, (४) चतुर्थ्याः सांवरणो मनुः, (५, ८) पञ्चम्यष्टम्योराङ्गिरसावम्बरीषऋजिश्वानौ. (६–७) षष्ठीसप्तम्योः काश्यपौ रेभसूनू , (९) नवम्याः परमेष्ठी प्रजापतिर्ऋषयः । (१, ४–५, ७, ९) प्रथमाचतुर्थीपञ्चमीसप्तमीनवमीनां सोमः, (२) द्वितीयायाः पूषा भगो ग्रावा-पृथिवी, (३) तृतीयाया इन्द्रो देवाश्च, (६) षष्ठ्या इन्द्रः, (८) अष्टम्याश्च देवाः सोमश्च देवताः । (१–६, ८–९) प्रथमादितृचद्वयस्याष्टमीनवम्योश्चानुष्टुप्, (७) सप्तम्याश्च बृहती छन्दसी ॥

पुरोजिती वो अन्धसः सुताय मादयित्नवे ।
अप श्वानꣳ श्नथिष्टन सखायो दीर्घजिह्व्यम् ॥१॥
अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।
पतिर्विश्वस्य भूमनो व्यख्यद्रोदसी उभे ॥२॥

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. Purojitī vo andhasaḥ sutāya mādayitnave.
Apa śvānaṁ śnathiṣṭana sakhāyo dīrgha-jihvyam.1
(Cf. S. 697; Ṛv IX.101.1)

546. Ayam pūṣā rayir bhagaḥ somaḥ punāno arṣati.
Patir viśvasya bhūmano vyakhyad rodasī ubhe.2
(Cf. S. 818; Ṛv IX.101.7)

544. It is true that the priests hurrying like the waves of waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge into the divine elixir.[12]
(Cf. Ṛv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V, and also ends Daśati 5, and Ardha I of Prapāṭhaka VI.

PRAPĀṬHAKA VI: ARDHA II

Khaṇḍa VIII

Daśati 6

545. O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.[1]
(Cf. S. 697; Ṛv IX.101.1)

546. The divine elixir, being purified, hastens (to the pitcher); it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.[2]
(Cf. S. 818; Ṛv IX.101.7)

सुतासो मधुमत्तमाः सोमा इन्द्राय मन्दिनः ।
पवित्रवन्तो अक्षरन्देवान्गच्छन्तु वो मदाः ॥३॥

सोमाः पवन्त इन्दवोस्मभ्यं गातुवित्तमाः ।
मित्राः स्वाना अरेपसः स्वाध्यः स्वर्विदः ॥४॥

अभी नो वाजसातमꣳ रयिमर्ष शतस्पृहम् ।
इन्दो सहस्रभर्णसं तुविद्युम्नं विभासहम् ॥५॥

अभी नवन्ते अद्रुहः प्रियमिन्द्रस्य काम्यम् ।
वत्सं न पूर्व आयुनि जातꣳ रिहन्ति मातरः ॥६॥

आ हर्यताय धृष्णवे धनुष्टन्वन्ति पौꣳस्यम् ।
शुक्रा वि यन्त्यसुराय निर्णिजे विपामग्रे महीयुवः ॥७॥

547. Sutāso madhumattamaḥ somā indrāya mandinaḥ.
Pavintravanto akṣaran devān gacchantu vo madāḥ.3
(Cf. S. 872; Ṛv IX.101.4; Av. XX.137.4)

548. Somāh. pavanta indavosmabhyam gātuvittamāḥ.
Mitrāḥ svānā arepasaḥ svādhyaḥ svarvidaḥ.4
(Cf. S. 1101; Ṛv IX.101.10)

549. Abhī no vājasātamam rayim arṣa śataspṛham.
Indro sahasra-bharṇasam tuvi-dyumnam vibhāsaham.5
(Cf. S. 1238; Ṛv IX.98.1)

550. Abhī navante adruhaḥ priyam indrasya kāmyam.
Vatsam na pūrva āyuni jātam rihanti mātarḥ.6
(Cf. Ṛv IX.100.1)

551. Ā haryatāya dhṛṣṇave dhanuṣṭanvanti pauṁsyam.
Śukrā vi yanty asurāya nirṇije vipām agre mahīyuvaḥ.7
(Cf. Rv IX.99.1)

547. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.[3]
(Cf. S. 872; Ṛv IX.101.4)

548. The brilliant elixirs flow for us, know the right path. They are friendly, sinless, good-intentioned and enlightened.[4]
(Cf. S. 1101; Ṛv IX.101.10)

549. Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.[5]
(Cf. S. 1238; Ṛv IX.98.1)

550. The faultless cosmic waters approach the elixir, which is dear to the sun, and beloved to all; just as the mothers (the cows) like the new born calf at the early part of life, similarly the enlightened persons, free from malice enjoy the elixir, the favourite of the aspirant and liked by all.[6]
(Cf. Ṛv IX.100.1)

551. People of manly vigour stretch the bow to obtain the blessings of the beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise person to clarify the mighty elixir.[7]
(Cf. Ṛv IX.99.1)

परि त्यꣳ हर्यतꣳ हरिं बभ्रुं पुनन्ति वारेण ।
यो देवान्विश्वाꣳ इत्परि मदेन सह गच्छति ॥८॥

प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः ।
अप श्वानमराधसꣳ हता मखं न भृगवः ॥९॥

552. Pari tyaṁ haryataṁ harim babhrum punanti vāreṇa.
Yo devān viśvāmī it pari madena saha gacchati.8
(Cf. S. 1329; 1681; Ṛv IX.98.7)

553. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.
Apa śvanam arādhasam hatā makham na bhṛgavaḥ.9
(Cf. S. 774; 1386; Ṛv IX.101.13)

(७) सप्तमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१-३, ५) प्रथमादितृचस्य पञ्चम्याश्च ऋचो भार्गवः कविः, (४, ६) चतुर्थी-षष्ठयोराङ्गिरसः सिकतानिवावरीऋषिगणः, (७) सप्तम्या वैश्वामित्रो रेणुः, (८) अष्टम्या भार्गवो वेनः, (९) नवम्या भारद्वाजो वसुः, (१०) दशम्या भालन्दनो वत्सप्रीः, (११) एकादश्या भौमोऽत्रिः, (१२) द्वादश्याश्चाङ्गिरसः पवित्र ऋषयः । (१) प्रथमायाः सूर्यसोमौ, (२) द्वितीयाया देवाः सोमश्च, (३-४, ६, ८) तृतीयाचतुर्थीषष्ठ्यष्टमीनामिन्द्रसोमौ, (५, ७, १०-११) पञ्चमीसप्तमीदशम्येकादशीनां सोमः, (९) नवम्याः सोमश्येनौ, (१२) द्वादश्याश्च ब्रह्मणस्पतिः सोमश्च देवताः । जगती छन्दः ॥

अभि प्रियाणि पवते चनोहितो नामानि यह्वो अधि येषु वर्द्धते ।
आ सूर्यस्य बृहतो बृहन्नधि रथं विष्वञ्चमरुहद्विचक्षणः ॥१॥

Khaṇḍa IX

Daśati 7

554. Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate.
Ā sūryasya bṛhato bṛhann adhi ratham viṣvañcam aruhad vicakṣaṇaḥ.1
(Cf. S. 700; Ṛv IX.75.1)

552. It is golden-hued and brown (attractive and nutritious and coveted by all; they purify it and filter across the filters; it goes to Nature's all bounties with exhilaration.8
(Cf. S. 1329; 1681; Ṛv IX.98.7)

553. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, brilliant ones, drive off this villain.9
(Cf. S .774; 1386; Ṛv IX.101.13)

Khaṇḍa IX

Daśati 7

554. The divine elixir is flowing to charming waters, with which it gets mingled and fostered. He, the great, is beholder of all, and mounts the mighty sun's chariot which goes everywhere.1
(Cf. S. 700; Ṛv IX.75.1)

अचोदसो नो धन्वन्त्विन्दवः प्र स्वानासो बृहद्देवेषु हरयः ।
वि चिदश्नाना इषयो अरातयोऽर्यो नः सन्तु सनिषन्तु नो धियः ॥२॥

एष प्र कोशे मधुमाँ अचिक्रददिन्द्रस्य वज्रो वपुषो वपुष्टमः ।
अभ्यृ३तस्य सुदुघा घृतश्चुतो वाश्रा अर्षन्ति पयसा च धेनवः ॥३॥

प्रो अयासीदिन्दुरिन्द्रस्य निष्कृतँ सखा सख्युर्न प्र मिनाति सङ्गिरम् ।
मर्य इव युवतिभिः समर्षति सोमः कलशे शतयाम्ना पथा ॥४॥

धर्ता दिवः पवते कृत्व्यो रसो दक्षो देवानामनुमाद्यो नृभिः ।
हरिः सृजानो अत्यो न सत्वभिर्वृथा पाजाँसि कृणुषे नदीष्वा ॥५॥

555. Acodaso no dhanvantvindavaḥ pra svānāso bṛhad deveṣu harayaḥ.
Vi cid asnānā iṣayo arātayor yo naḥ santu saniṣantu no ddhiyaḥ.2
(Cf. Ṛv IX.79.1)

556. Eṣa pra kośe madhumām̐ acikradad indrasya vajro vapuṣo vapuṣṭamaḥ.
Abhyṛ3tasya sudughā ghṛtaścuto vāśrā arṣanti payasā ca dhenavaḥ.3
(Cf. Ṛv IX.77.1)

557. Pro ayasīd indur indrasya niṣkṛtam̐ sakhā sakhyur na pra mināti saṅgiram.
Marya iva yuvatibhih samarṣati somah kalaśe śatyāmanā pathā.4
(Cf. S. 1152; Ṛv IX.86.16; Av. XVIII.4.60)

558. Dhartā divaḥ pavate kṛtvyo raso dakṣo devānām anumādyo nṛbhiḥ.
Hariḥ sṛjāno atyo na satvabhir vṛthā pājām̐si kṛṇuṣe nadīṣvā.5
(Cf. S. 1228; Ṛv IX.76.1)

555. May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the withholders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our acts.[2]
(Cf. Ṛv IX.79.1)

556. The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more bounteous than the bountiful. The streams of this veracious elixir mix up with water and a good quantity of milk, and in the process, make a sound like lowing of kine laden with milk.[3]
(Cf. Ṛv IX.77.1)

557. The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.[4]
(Cf. S. 1152; Ṛv IX.86.16)

558. (The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water).[5]
(Cf. S. 1228; Ṛv IX.76.1)

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।
प्राणा सिन्धूनां कलशाँ अचिक्रददिन्द्रस्य हार्द्याविशन्मनीषिभिः ॥६॥

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामाशिरं परमे व्योमनि ।
चत्वार्यन्या भुवनानि निर्णिजे चारूणि चक्रे यदृतैरवर्द्धत ॥७॥

इन्द्राय सोम सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।
मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥८॥

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।
पुनानो वारमत्येष्यव्ययँ श्येनो न योनिं घृतवन्तमासदत् ॥९॥

559. Vṛṣā matīnām pavate vicakṣaṇaḥ somo ahnām pratarītoṣasām divaḥ.
Prāṇā sindhūnām kalaśām acikradad indrasya hārdy āviśan manīṣibhiḥ.6
(Cf. S. 821; Ṛv IX.86.19)

560. Trir asmai sapta dhenavo duduhrire satyām āśiram parame vyomani.
Catvāry anyā bhuvanāni nirṇije cārūṇi cakre yad ṛtair avardhata.7
(Cf. S. 1423; Ṛv IX.70.1)

561. Indraya soma suṣutaḥ pari sravāpāmīvā bhavatu rakṣasā saha.
Mā te rasasya matsata dvayāvino draviṇasvanta iha santv indavaḥ.8
(Cf. Ṛv IX.85.1)

562. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat.
Punāno vāram atyeṣy avyayam śyeno na yonim ghṛtavantam āsadat.9
(Cf. S. 1316; Ṛv IX.82.1)

559. The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn and the sun; mixes with waters of rivers and roars aloud; it entres the cosmic pitchers, penetrating the core of the sun. The wise chanters invoke it with praises.6
(Cf. S. 821; Ṛv IX.86.19)

560. For Him, in the eastern sky, three-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.7
(Cf. S. 1423; Ṛv IX.70.1)

561. Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice).8
(Cf. Ṛv IX.85.1)

562. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification, just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.9
(Cf. S. 1316; Ṛv IX.82.1)

प्र देवमच्छा मधुमन्त इन्दवोसिष्यदन्त गाव आ न धेनवः ।
बर्हिषदो वचनावन्त ऊधभिः परिस्रुतमुस्रिया निर्णिजं धिरे ॥१०॥

अञ्जते व्यञ्जते समञ्जते क्रतुꣳ रिहन्ति मध्वाभ्यञ्जते ।
सिन्धोरुच्छ्वासे पतयन्तमुक्षणꣳ हिरण्यपावाः पशुमप्सु गृभ्णते ॥११॥

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।
अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तः सं तदाशत ॥१२॥

563. Pra devam acchā madhumanta indavo siṣyadanta gāva ā na dhenavaḥ.
Barhiṣado vacanāvanta ūdhabhiḥ parisrutam ustriya nirṇinj dhire.10
(Cf. Ṛv IX.68.1)

564. Anjate vyanjate samanjate kṛtuṁ rihanti madhvābhyanjate.
Sindhoruçhhvāse patyant mukṣaṇaṁ hiraṇyapāvāḥ paśum apsu gṛbhṇate.21
(Cf. S. 1614; Ṛv IX.86.43; Av. XVIII.3.18)

565. Pavitram te vitatam brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ.
Atapta-tanūr na tad āmo aśnute śṛtāsa id vahantaḥ sam tad āśata.12
(Cf. S. 875; Ṛv IX.83.1)

563. The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves, or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass.[10]
(Cf. Ṛv IX.68.1)

564. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep wool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.[11]
(Cf. S. 1614; Ṛv IX.86.43)

565. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.[12]
(Cf. S. 875; Ṛv IX.83.1)

(८) अष्टमी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१, ७, ११) प्रथमासप्तम्येकादशीनामृचां चाक्षुषोऽग्निः, (२) द्वितीयाया मानवश्चक्षुः, (३-४, ९-१०) तृतीयाचतुर्थीनवमीदशमीनां काश्यपौ पर्वतनारदौ काश्यपे शिखण्डिन्यावप्सरसौ वा, (५) पञ्चम्या आप्त्यस्त्रितः, (६) षष्ठ्या आप्सवो मनुः, (८, १२) अष्टमीद्वादश्योश्चाप्त्यो द्वित ऋषयः। (१) प्रथमाया इन्द्रसोमौ, (२) द्वितीयायाः सोमेन्द्रौ, (३-१२) तृतीयादिदशानाञ्च सोमो देवताः। उष्णिक् छन्दः ॥

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः। श्रुष्टे जातास इन्दवः स्वर्विदः ॥१॥

प्र धन्वा सोम जागृविरिन्द्रायेन्दो परि स्रव। द्युमन्तꣳ शुष्ममा भर स्वर्विदम् ॥२॥

सखाय आ नि षीदत पुनानाय प्र गायत। शिशुं न यज्ञैः परि भूषत श्रिये ॥३॥

तं वः सखायो मदाय पुनानमभि गायत। शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥४॥

प्राणा शिशुर्महीनाꣳ हिन्वन्नृतस्य दीधितिम्। विश्वा परि प्रिया भुवदध द्विता ॥५॥

Khaṇḍa X

Daśati 8

566. Indram accha sutā ime vr̤ṣaṇam yantu harayaḥ.
Śruṣṭe jātāsa indavaḥ svarvidaḥ.$_1$
(Cf. S. 694; Ṛv IX.106.4)

567. Pra dhanva soma jagr̤vir indrāyendo parisr̤va.
dyumantaṁ susmamā bhar svavirdam.$_2$
(Cf. Ṛv IX.106.4)

568. Sakhāya ā ni ṣīdata punānāya pra gāyata.
Śiśum na yajñaiḥ pari bhūṣata śriye.$_3$
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)

569. Tam vaḥ sakhāyo madāya punānam abhi gāyata.
Śiśum na havyaiḥ svadayanta gūrtibhiḥ.$_4$
(Cf. S. 1098; Ṛv IX.105.1)

570. Prāṇā śiśur mahīnāṁ hinvann r̥tasya dīdhitim.
Viśvā pari priyā bhuvad adha dvitā.$_5$
(Cf. S. 1013; Ṛv IX.102.1)

Khaṇḍa X

Daśati 8

566. May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.[1]
(Cf. S. 694; Ṛv IX.106.1)

567. Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength.[2]
(Cf. Ṛv IX.106.4)

568. May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom.[3]
(Cf. S. 1157; Ṛv I.22.8; IX.104.1)

569. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful docorations.[4]
(Cf. S. 1098; Ṛv IX.105.1)

570. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven.[5]
(Cf. S. 1013; Ṛv IX.102.1)

पवस्व देववीतय इन्दो धाराभिरोजसा । आ कलशं मधुमान्त्सोम नः सदः ॥६॥
सोमः पुनान ऊर्मिणाव्यं वारं वि धावति । अग्रे वाचः पवमानः कनिक्रदत् ॥७॥
प्र पुनानाय वेधसे सोमाय वच उच्यते । भृतिं न भरा मतिभिर्जुजोषते ॥८॥
गोमन्न इन्दो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥९॥
अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत । गोभिष्टे वर्णमभि वासयामसि ॥१०॥
पवते हर्यतो हरिरति ह्वरांसि रंह्या । अभ्यर्ष स्तोतृभ्यो वीरवद्यशः ॥११॥
परि कोशं मधुश्चुतं सोमः पुनानो अर्षति ।
अभि वाणीर्ऋषीणां सप्ता नूषत ॥१२॥

571. Pavasva deva-vītaya indo dhārābhir ojasā.
Ā kalaśam madhumānt soma naḥ sadaḥ.6
(Cf. S. 1326; Ṛv IX.106.7)

572. Somaḥ punāna ūrmiṇāvyam vāram vi dhāvati.
Agre vācaḥ pavamānaḥ kanikradat.7
(Cf. S. 940; Ṛv IX.106.10)

573. Pra punānāya vedhase somāya vaca ucyate.
Bhṛtim na bharā matibhir jujoṣate.8
(Cf. Ṛv IX.103.1)

574. Goman na indo aśvavat sutaḥ sudakṣa dhaniva.
Śucim ca varṇam adhi goṣu dhāraya.9
(Cf. S. 1611) Ṛv IX.105.4)

575. Asmabhyam tvā vasuvidam abhi vāṇīr anūṣata.
Gobhiṣṭe varṇam abhi vāsayāmasi.10
(Cf. Ṛv IX.104.4)

576. Pavate haryato harirati hvarāṁsi raṁhyā.
Abharṣa stotṛbhyo vīravad yaśaḥ.11
(Cf. S. 773; Ṛv IX.106.13)

577. Pari kośam madhuścutam somaḥ punāno arṣati.
Abhi vāṇīr ṛṣīṇām saptā nūṣata.12
(Cf. Ṛv IX.103.3)

571. The elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties. May you fragrant and flavoured come to stay in our pitchers (of heart).[6]
(Cf. S. 1326; Ṛv IX.106.7)

572. The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted.[7]
(Cf. S. 940; Ṛv IX.106.10)

573. Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.[8]
(Cf. Ṛv X.103.1)

574. O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horse (vigour); I shall add pure milk and curds to it.[9]
(Cf. S. 1611; Ṛv IX.105.4)

575. For us, chant the hymns that glorify you, as aspire us to procure wealth; we clothe, O elixir, your form with milk and curds (cow products).[10]
(Cf. Ṛv IX. 104.4)

576. The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers.[11]
(Cf. S. 773; Ṛv IX.106.13)

577. The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacles seven metres of the hymns praise it.[12]
(Cf. Ṛv IX.103.3)

(९) नवमी दशतिः

(१-८) अष्टर्चाया अस्या दशतेः (१) प्रथमाया ऋचः शाक्त्यो गौरिवीतिः, (२) द्वितीयाया आङ्गिरसा ऊर्ध्व-सद्मप्रभृतयः, (३) तृतीयाया भारद्वाज ऋजिश्वा, (४) चतुर्थ्या आङ्गिरसः कृतयशाः, (५) पञ्चम्या राजर्षिर्ऋणञ्चयः, (६) षष्ठ्या वासिष्ठः शक्तिः, (७-८) सप्तम्यष्टम्योश्चाङ्गिरस ऊरुर्ऋषयः। (१) प्रथमाया इन्द्रसोमौ, (२, ५-८) द्वितीयायाः पञ्चम्यादिचतसृणाञ्च सोमः, (३) तृतीयाया अश्वसोमौ, (४) चतुर्थ्याश्च वृषभसोमौ देवताः। (१-४, ६-७) प्रथमादिचतसृणां षष्ठीसप्तम्योश्च ककुबुष्णिक्, (५) पञ्चम्या यवमध्या गायत्री, (८) अष्टम्याश्च विष्टारपङ्क्तिश्छन्दांसि ॥

पवस्व मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः। महि द्युक्षतमो मदः ॥१॥

अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम्। वि कोशं मध्यमं युव ॥२॥

आ सोता परि षिञ्चताश्वं न स्तोममप्तुरꣳ रजस्तुरम्। वनप्रक्षमुदप्रुतम् ॥३॥

एतमु त्यं मदच्युतꣳ सहस्रधारं वृषभं दिवोदुहम्। विश्वा वसूनि बिभ्रतम् ॥४॥

Khaṇḍa XI

Daśati 9

578. Pavasva madhmattama indrāya soma kratuvittamo madaḥ.
Mahi dyukṣatamo madaḥ.$_1$
(Cf. S. 692; Ṛv IX.108.1)

579. Abhi dyumnam bṛhad yasa iṣaspate didīhi deva devayum.
Vi kośam madhyamam yuva.$_2$
(Cf. S. 1011; Ṛv IX.108.9)

580. Ā sotā pari ṣiñcatāsvam na stomam apturam rajasturam.
Vanaprakṣam udaprutam.$_3$
(Cf. S. 1394; Ṛv IX.108.7)

581. Etam u tyam madacyutam sahasra-dhāram vṛṣabham divo-duham.
Viśvā vasūni bibhratam.$_4$
(Cf. Ṛv IX.108.11)

Khaṇḍa XI

Daśati 9

578. O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss.1
(Cf. S. 692; Ṛv IX.108.1)

579. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).2
(Cf. S. 1011; Ṛv IX.108.9)

580. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light; may you squeeze out the juice of the plant, and then mix it with water and further strengthen it (with milk and curds).3
(Cf. S. 1394; Ṛv IX.108.7)

581. The enlightened priests have been milking from heaven, the exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.4
(Cf. Ṛv IX.108.11)

स सुन्वे यो वसूनां यो रायामानेता य इडानाम् । सोमो यः सुक्षितीनाम् ॥५॥
त्वꣳ ह्या३ङ्ग दैव्य पवमान जनिमानि द्युमत्तमः । अमृतत्वाय घोषयन् ॥६॥
एष स्य धारया सुतोऽव्या वारेभिः पवते मदिन्तमः । क्रीडन्नूर्मिरपामिव ॥७॥
य उस्रिया अपि या अन्तरश्मनि निर्गा अकृन्तदोजसा ।
अभि व्रजं तत्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज । ओ३म् वर्मीव धृष्णवा रुज ॥८॥

॥ इति षष्ठः प्रपाठकः ॥

॥ इति छन्द आर्चिकः ॥

582. Sa sunve yo vasūnām yo rāyām ānetā yaḥ iḍānām.
Somo yaḥ sukṣitīnām.5
(Cf. S. 1096; Ṛv IX.108.13)

583. Tvaṁ hyā3nga devya pavamān ajnimāni dhyumttmaḥ.
Amṛtatvāya ghoṣyan.6
(Cf. S, 938; Ṛv IX.108.3)

584. Eṣa sya dhārayā sutovyā vārebhiḥ pavate madintamaḥ.
Krīḍann ūrmir apām iva.7
(Cf. Ṛv IX.108.5)

585. Ya usriyā api yā antaraśmani nir gā akṛntad ojasā.
Abhi vrjam tatniṣe gavyam aśvyam varmīva dhṛṣṇavā ruja.
OM varmīva ḍhṛṣṇavā ruja.8
(Cf. Ṛv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; and also ends Adhyāya V.

Here ends Daśati 9 and Ardha II of Prapāṭhaka VI and also ends Prapāṭhaka VI.

Here ends Pavamāna Kāṇḍa (Parva)

Here ends PURVĀRCIKA (Chanda Arcika)

582. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.[5]
(Cf. S. 1096; Ṛv IX.108.13)

583. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.[6]
(Cf. S. 938; Ṛv IX.108.3)

584. This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water.[7]
(Cf. Ṛv IX.108.5)

585. O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like an armoured or mailed warrior, you have been ever slaying the wicked and cruel.[8]
(Cf. Ṛv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; here also ends Adhyāya V.

Here also ends Daśati 9, and Ardha II of Prapāṭhaka VI.

Here also ends Prapāṭhaka VI.

HERE ENDS PAVAMĀNA KAṆḌA (PARVA)

Here also ends PŪRVĀRCIKA (Chanda Ārcika)

अथारण्यार्चिकः

(१) प्रथमा दशतिः

(१–९) नवर्चाया अस्या दशतेः (१) प्रथमाया ऋषो बार्हस्पत्यः शंयुः, (२) द्वितीयाया मैत्रावरुणो वसिष्ठः, (३–४) तृतीयाचतुर्थ्योराजीगर्तिः शुनःशेपः, (५) पञ्चम्या आङ्गिरसः कुत्सः, (६) षष्ठ्या आङ्गिरसो वृषः, (७–८) सप्तम्यष्टम्योराङ्गिरसोऽमहीयुः, (९) नवम्याश्चात्मा ऋषयः। (१–३, ६) प्रथमादितृचस्य षष्ठ्याश्चेन्द्रः, (४) चतुर्थ्या वरुणादित्यौ, (५) पञ्चम्याः सोममित्रवरुणादितिसिन्धुपृथिवीद्यावः, (७) सप्तम्या इन्द्रवरुणमरुतः, (८) अष्टम्याः सोमः, (९) नवम्याश्चात्मा देवताः। (१) प्रथमाया विराड्बृहती, (२, ४–५, ९) द्वितीयाचतुर्थीपञ्चमीनवमीनां त्रिष्टुप्, (३, ७–८) तृतीयासप्तम्यष्टमीनां गायत्री, (६) षष्ठ्याश्चैकपदा त्रिष्टुप् छन्दांसि॥

इन्द्र ज्येष्ठं न आ भरं ओजिष्ठं पुपुरि श्रवः।
यद्दिधृक्षेम वज्रहस्त रोदसी ओभे सुशिप्र पप्राः॥१॥

इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य।
ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदर्वाक्॥२॥

यस्येदमा रजोयुजस्तुजे जने वनꣳ स्वः। इन्द्रस्य रन्त्यं बृहत्॥३॥

ĀRANYĀRCIKA

ĀRAṆYA KĀṆḌA (PARVA)

Adhyāya VI

Khaṇḍa I

Daśati 1

586. Indra jyeṣṭham na ā bhara ojiṣṭham pururi śravaḥ.
Yad didhṛkṣema vajrahasta rodasī obhe suśipra paprāḥ.1
(Cf. Ṛv VI.46.5; Av. XX.80.1)

587. Indro rājā jagataś carṣaṇinām adhikṣamā viśvarūpam yadasya.
Tato dadāti dāśuṣe vasūni codad rādha upastutam cid arvāk.2
(Cf. Ṛv VIII.27.3; Av. XIX.5.7)

588. Yasyedamā rajo yujas tuje jane vanaṁ svaḥ.
Indrasya rantyam bṛhat.3
(Cf. Av. VI.33.1)

ĀRANYĀRCIKA

ĀRAṆYA KĀṆḌA (PARVA)
Adhyāya VI

Khaṇḍa I

Daśati 1

586. O resplendent Lord, possessor of charming chin, wonderous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds.₁
(Cf. Ṛv VI.46.5)

587. The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us.₂
(Cf. Ṛv VII.27.3)

588. The gift of the resplendent Lord is superb and splendid. These bounteous gifts of glorious Lord are well reputed in the heaven and well spoken off amongst those people who generously give.₃
(Cf. Av. VI.33.1)

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमꣳ श्रथाय ।
अथादित्य व्रते वयं तवानागसो अदितये स्याम ॥४॥
त्वया वयं पवमानेन सोम भरे कृतं वि चिनुयाम शश्वत् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५॥
इमं वृषणं कृणुतैकमिन्माम् ॥६॥
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परिस्रव ॥७॥
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥८॥

589. Ud uttamam varuṇa pāśam asmad av adhamam vi madhyamaṁ śrathāya.
Athā āditya vrate vayam tavānāgaso aditaye syāma.4
(Cf. Ṛv I.24.15; Yv. XII.12; Av. VII.83.3; XVIII.4.69)

590. Tvayā vayam pavamānena soma bhare kṛtam vi cinuyāma śaśvat.
Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī uta dyauḥ.5
(Cf. Ṛv IX.97.58)

591. Imam vṛṣaṇam kṛṇutaikam in mām.6

592. Sa na indrāya yajyave varuṇāya marudbhyaḥ.
Varivovit parisrava.7
(Cf. S. 673; Ṛv IX.61.12; Yv. XXVI.17)

593. Enā viśvānyarya ā dyumnāni mānuṣāṇām.
Siṣāsanto vanāmahe.8
(Cf. S. 674; Ṛv IX.61.11; Yv. XXVI.18)

589. O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.[4]
(Cf. Ṛv I.24.15)

590. O elixir, effused, pure and filtered, may we ever, with you as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us.[5]
(Cf. Ṛv IX.97.58)

591. O Nature's bounty! may you provide strength to this one, the showerer and also to me for rendering good to every-one.[6]

592. O divine elixir, the possessor of wealth as you are, may you flow from all sides from your resplendence, for our venerability and for our humanitarian character.[7]
(Cf. S. 673; Ṛv IX.61.12)

593. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.[8]
(Cf. S. 674; Ṛv IX.61.11)

अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम ।
यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमद्मि ॥९॥

594. Aham asmi prathamajā ṛtasya pūrvam devebhyo amṛtasya-nāma.
Yo mā dadāti sa idevamāvad aham annam adantam admi.9

(२) द्वितीया दशतिः

(१–७) सप्तर्चाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसः सुकक्षः, (२) द्वितीयाया आङ्गिरसः पवित्रः, (३–४) तृतीयाचतुर्थ्योर्वैश्वामित्रो मधुच्छन्दाः, (५) पञ्चम्या वासिष्ठः प्रथः, (६) षष्ठ्याः शौनको गृत्समदः, (७) सप्तम्याश्चाङ्गिरसौ नृमेधपुरुमेधावृषयः। (१, ३–४, ७) प्रथमातृतीयाचतुर्थीसप्तमीनामिन्द्रः, (२) द्वितीयायाः सोमपितरः, (५) पञ्चम्या धातृसवितृविष्णवः, (६) षष्ठ्याश्च वायुर्देवताः। (१, ३–४, ६) प्रथमातृतीयाचतुर्थीषष्ठीनां गायत्री, (२) द्वितीयाया जगती, (५) पञ्चम्यास्त्रिष्टुप्, (७) सप्तम्याश्चानुष्टुप् छन्दांसि ॥

त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुशत्पयः ॥१॥
अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः ।
मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः ॥२॥
इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥३॥

Khaṇḍa II

Daśati 2

595. Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.
Paruṣṇīṣu ruśat payaḥ.1
(Cf. Ṛv VIII.93.13)

596. Arūrucad uṣasaḥ pṛśnir agriya ukṣā mimeti bhuvaneṣu vājayuḥ.
Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ādadhuḥ.2
(Cf. S. 877; Ṛv IX.83.3)

597. Indra iddharyoḥ sacā sammiśla ā vacoyujā.
Indro vajrī hiraṇyayaḥ.3
(Cf. S. 797; Ṛv I.7.2; Av. XX.38.5; 47.4; 70.8)

594. I, the Lord of food, am born much prior to other Nature's bounties. I am first born out of the immortal cosmic sacrifice, one who offers me gifts, verily, protects every one with generous heart. I, the Lord of sustaining food, consume that greedy person who alone tries to consume the entire food.[9]

Khaṇḍa II

Daśati 2

595. It is you who deposit white milk in the black and the red and in the cows with spotted skins.[1]
(Cf. Ṛv VIII.93.13)

596. The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.[2]
(Cf. S .877; Ṛv IX.83.3)

597. The resplendent Lord, the wielder of adamantine justice, is the coordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.[3]
(Cf. S. 797; Ṛv I.7.2)

इन्द्र वाजेषु नोव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥४॥

प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।
धातुर्द्युतानात्सवितुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥५॥

नियुत्वान्वायवा गह्ययꣳ शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥६॥

यज्जायथा अपूर्व्य मघवन्वृत्रहत्याय ।
तत्पृथिवीमप्रथयस्तदस्तभ्ना उतो दिवम् ॥७॥

598. Indra vājeṣu nova sahasrapradhaneṣu ca.
Ugra ugrābhir ūtibhiḥ.4
(Cf. S. 798; Ṛv I.7.4; Av. XX.70.10)

599. Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo havir yat.
Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā vasiṣṭhaḥ.5
(Cf. Ṛv X.181.1)

600. Niyutvān vāyavā gahyayaṁ śukro ayāmi te.
Gantāsi sunvato gṛham.6
(Cf. Ṛv II.41.2; Yv. XXVII.29)

601. Yaj jāyathā apūrvya maghavan vṛtra-hatyāya.
Tat pṛthivīm aprathayaṣ tad astabhnā uto divam.7
(Cf. S. 1429; Ṛv VIII.89.5)

598. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.[4]
(Cf. S. 798; Ṛv I.7.4)

599. The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anuṣṭup* meters, recite in favour of the suns so well known under the names *dhātṛ* (the sustainer), *savitṛ* (the impeller) and *viṣṇu* (the all-pervading).[5]
(Cf. Ṛv X.181.1)

600. May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.[6]
(Cf. Ṛv II.41.2)

601. O bounteous Lord, there has been a time, when none existed prior to you, and you were born as if, for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth and brought the heavens, the luminaries, into existence.[7]
(Cf. S. 1429; Ṛv VIII.89.5)

(३) तृतीया दशतिः

(१-१३) त्रयोदशर्चाया अस्या दशतेः (१) प्रथमाया ऋषः परमेष्ठी प्रजापतिः, (२-३) द्वितीयातृतीययो राहूगणो गोतमः, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (५) पञ्चम्या गौतमो वामदेवः, (६) षष्ठ्याः शौनको गृत्समदः, (७) सप्तम्या भारद्वाजी रात्रिः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या. भारद्वाज ऋजिश्वा दौष्यन्तिर्भरतो वा, (१०) दशम्या मैत्रावरुणोऽगस्त्यः, (११) एकादश्या आङ्गिरसो हिरण्यस्तूपः, (१२-१३) द्वादशीत्रयोदश्योश्च गाथिनो विश्वामित्र ऋषयः। (१) प्रथमायाः प्रजापतिः, (२-३) द्वितीयातृतीययोः सोमः, (४, १२-१३) चतुर्थीद्वादशीत्रयोदशीनामग्निः, (५) पञ्चम्या गौः, (६) षष्ठ्या आपः, (७) सप्तम्या रात्रिरादित्यश्च, (८) अष्टम्या वैश्वानरः, (९-१०) नवमीदशम्योर्विश्वे देवाः, (११) एकादश्याश्चेन्द्रो देवताः। (१, ७) प्रथमासप्तम्योरनुष्टुप्, (२, ५-६, ९, ११-१३) द्वितीयापञ्चमीषष्ठीनवमीनामेकादश्यादितृचस्य च त्रिष्टुप्, (३) तृतीयाया विराट्, (४) चतुर्थ्या गायत्री, (८) अष्टम्या जगती, (१०) दशम्याश्च ज्योतिष्मती जगती छन्दांसि ॥

मयि वर्चो अथो यशोथो यज्ञस्य यत्पयः।
परमेष्ठी प्रजापतिर्दिवि द्यामिव दृꣳहतु ॥१॥

सं ते पयाꣳसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः।
आप्यायमानो अमृताय सोम दिवि श्रवाꣳस्युत्तमानि धिष्व ॥२॥

Khaṇḍa III

Daśati 3

602. Mayi varco atho yaśotho yajñasya yat payaḥ.
Parameṣṭhī prajāpatir divi dyām iva dṛṁhatu.[1]
(Cf. Av. VI.69.3)

603. Sam te payāṁsi samu yantu vājāḥ sam vṛṣṇyānyabhimātiṣāhaḥ.
Āpyāyamāno amṛtāya soma divi śṛvāṁsyuttamāni dhiṣva.[2]
(Cf. Ṛv I.91.18, Yv. X.12.113)

Khaṇḍa III

Daśati 3

602. O Lord of creation, the upholder of the supreme position, please enhance in me the divine glory, enhance in me fame and popularity, and also enhance the water or sustenance necessary for cosmic sacrifice, just as in the celestial region the luminaries (are multiplied and strengthened).[1]
(Cf. Av. VI.69.3)

603. O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment.[2]
(Cf. Ṛv I.91.18)

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमातनोरुर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥३॥
अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारꣳ रत्नधातमम् ॥४॥
ते मन्वत प्रथमं नाम गोनां त्रिः सप्त परमं नाम जानन् ।
ता जानतीरभ्यनूषत क्षा आविर्भुवन्नरुणीर्यशसा गावः ॥५॥
समन्या यन्त्युपयन्त्यन्याः समानमूर्वं नद्यस्पृणन्ति ।
तमू शुचिꣳ शुचयो दीदिवाꣳसमपान्नपातमुप यन्त्यापः ॥६॥
आ प्रागाद्भद्रा युवतिरह्नः केतून्त्समीर्त्सति ।
अभूद्भद्रा निवेशनी विश्वस्य जगतो रात्री ॥७॥

604. Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvam gāḥ.
Tvam ātanor urva3ntarikṣam tvam jyotiṣā vi tamo vavartha.$_3$
(Cf. Ṛv I.91.22; Yv. XXXIV.12)

605. Agnimīḍe purohitam yajñasya devam ṛtvijam.
Hotāram ratnadhātamam.$_4$
(Cf. Ṛv I.1.1.)

606. Te manvata prathamam nạma gonām triḥ sapta paramam nāma jānan.
Tā jānatīr abhyanūṣata kṣa āvirbhuvann aruṇīr yaśasā gāvaḥ.$_5$
(Cf. Ṛv IV.1.16)

607. Samanyā yantupayantyanyāḥ samānam ūrvam nadyas pṛṇanti.
Tamū śuciṁ śucayo dīdivāṁ sam apān-napātam upa yantyāpaḥ.$_6$
(Cf. Ṛv II.35.3)

608. Ā prāgād bhadrā yuvatir ahnaḥ ketūnt samīrtsati.
Abhūd bhadrā niveśanī viśvasya jagato rātrī.$_7$

604. O blissful Lord, you have generated herbs, waters, and milch-kine; you have dispelled darkness with light, you have sustained and expanded the mid-regions.[3]
(Cf. Ṛv I.91.22)

605. We worship the adorable God, the one of fore-most position or of the first priority, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.[4]
(Cf. Ṛv I.1.1)

606. They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun.[5]
(Cf. Ṛv IV.1.16)

607. Some waters collect together, other's join them. As rivers, they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining.[6]
(Cf. Ṛv II.35.3)

608. Here arrives the blessed maiden with a desire to save us from the scorching rays of sun. She is the giver of rest to the entire universe. May this night be source of peace and happiness to us.[7]

प्रक्षस्य वृष्णो अरुषस्य नू महः प्र नो वचो विदथा जातवेदसे ।
वैश्वानराय मतिर्नव्यसे शुचिः सोम इव पवते चारुरग्नये ॥८॥

विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपां नपाच्च मन्म ।
मा वो वचाꣳसि परिचक्ष्याणि वोचꣳ सुम्नेष्विद्वो अन्तमा मदेम ॥९॥

यशो मा द्यावापृथिवी यशो मेन्द्राबृहस्पती ।
यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम् ।
यशस्व्या३स्याः सꣳ सदोहं प्रवदिता स्याम् ॥१०॥

इन्द्रस्य नु वीर्याणि प्रवोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥११॥

609. Prakṣasya vṛṣṇo aruṣasya nū mahaḥ pra no vaco vidathā jātavedase.
Vaiśvānarāya matir navyase śuciḥ soma iva pavate cārur agnaye.8
(Cf. Ṛv VI.8.1)

610. Viśve devā mama sṛṇvantu yajyīam ubhe rodasī apām napāc ca manma.
Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.9
(Cf, Ṛv VI.52.14)

611. Yaśo mā dyāya -pṛthivī yaśo mendra-bṛhaspatī.
Yaśo bhagasya vindatu yaśo mā pratimucyatām.
Yaśasvyā3syḥ saṁ sadoham pravaditā syām.10

612. Indrasya nu vīryāṇi pravocam yāni cakāra prathamāni vajrī.
Ahann ahim anvapas tatarda pra vakṣaṇā abhinat parvatānām.11
(Cf. Ṛv I.32.1; Av. II.5.5)

609. I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter.8
(Cf. Ṛv VI.8.1)

610. May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.9
(Cf. Ṛv VI.52.14)

611. May my fame spread in regions from earth to heaven. May I be a recepient of reputation from men of learning and men of power. May I be renowned amongst the people of wealth. May I be never deprived of my glory. May I have good name amongst the members of assembly and may I be known for my eloquence.10

612. May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for hte torrents of wisdom through obstacles.11
(Cf. Ṛv I.32.1)

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
त्रिधातुरर्को रजसो विमानोजस्रं ज्योतिर्हविरस्मि सर्वम् ॥१२॥
पात्यग्निर्विपो अग्रं पदं वेः पाति यह्वश्चरण९ सूर्यस्य ।
पाति नाभा सप्तशीर्षाणमग्निः पाति देवानामुपमादमृष्वः ॥१३॥

613. Agnir asmi janmanā jātavedā ghṛtam me cakṣur amṛtam ma āsan.
Tridhātur arko rajaso vimānojasram jyotir havir asmi sarvam.12
(Cf. Ṛv III.26.7; Yv. XVIII.66)

614. Pātyagnir vipo agram padam veḥ pāti yahvaś caraṇaṁ sūryasya.
Pāti nābhā sapta-śīrṣaṇam agniḥ pāti devānām upamādam ṛṣvaḥ.13
(Cf. Ṛv III.5.5)

(४) चतुर्थी दशतिः

(१-१२) द्वादशर्चाया अस्या दशतेः (१) प्रथमाया ऋचोऽग्निः, (२) द्वितीयाया ऋतवः, (३-७) तृतीयादिपञ्चानामाङ्गिरसः काश्यपो वा नारायणः, (८) अष्टम्याः पृथिव्यन्तरिक्षद्यावो लोकाः, (९) नवम्या आङ्गिरस ऋष्यः, (१०) दशम्याः सर्वा दिशः, (११-१२) एकादशीद्वादश्योश्च मारीचः कश्यप ऋषयः । (१) प्रथमाया अग्निः, (२) द्वितीयाया ऋतवः, (३-७) तृतीयादिपञ्चानां पुरुषः, (८) अष्टम्या द्यावापृथिवी, (९, ११) नवम्येकादश्योरिन्द्रः, (१०) दशम्या विश्वे देवाः, (१२) द्वादश्याश्च गौर्देवताः । (१) प्रथमायाः पङ्क्तिः, (२) द्वितीयाया विराड्बृहती, (३-७, ९-१०) तृतीयादिपञ्चानां नवमीदशम्योश्चानुष्टुप्, (८) अष्टम्या ज्योतिष्मती जगती, (११-१२) एकादशीद्वादश्योश्च त्रिष्टुप् छन्दांसि ॥

भ्राजन्त्यग्ने समिधान दीदिवो जिह्वा चरत्यन्तरासनि ।
स त्वं नो अग्ने पयसा वसुविद्रयिं वर्चो दृशेदाः ॥१॥

Khaṇḍa IV

Daśati 4

615. Bhrājantyagne samidhāna dīdivo jihvā caraty antar āsani.
Sa tvam no agne payasā vasuvid rayim varco dṛśedāḥ.1

613. I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the embrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.[12]
(Cf. Ṛv III.26.7)

614. The graceful fire divine guards the lovely extensive summit of the moving earth; mighty, he guards the daily course of the sun. At the navel of the earth (i.e. between heaven and earth), he guards the seven-fold vital principles and sublime deeds of pious devotees.[13]
(Cf. Ṛv III.5.5)

Khaṇḍa IV

Daśati 4

615. O kindled fire-divine, your tongue — the flames — blazing within your mouth consumes the oblation. O fire divine, rich in wealth, may you enrich us with the milk of affluence, and provide us with your well known glory.[1]

वसन्त इन्नु रन्त्यो ग्रीष्म इन्नु रन्त्यः ।
वर्षाण्यनु शरदो हेमन्तः शिशिर इन्नु रन्त्यः ॥२॥

सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिँ सर्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥३॥

त्रिपादूर्ध्वं उदैत्पुरुषः पादोस्येहाभवत्पुनः ।
तथा विष्वङ् व्यक्रामदशनानशने अभि ॥४॥

पुरुष एवेदँ सर्वं यद्भूतं यच्च भाव्यम् ।
पादोस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि ॥५॥

616. **Vasanta innu rantyo grīṣma innu rantyaḥ.**
Varṣāṇyanu śarado hemantaḥ śiśira innu rantyaḥ.2

617. **Sahasra -śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt.**
Sa bhūmiṁ sarvato vṛtvāatyatiṣṭhad daśāngulam.3
(Cf. Ṛv X.90.1; Yv. XXXI.1; Av. XIX.6.1)

618. **Tripād-ūrdhavam udait puruṣaḥ pādosyehābhavat punaḥ.**
Tathā viṣvaṅ vyakrāmad aśanānaśane abhi.4
(Cf. Ṛv X.90.4; Yv. XXXI.4; Av. XIX.6.2)

619. **Puruṣa evedaṁ sarvam yad bhūtam yacca bhāvyam.**
Pādosya sarva bhutāni tripād asyāmṛtam divi.5
(Cf. Ṛv X.90.2; Yv. XXXI.2. Av. XIX.6.4)

616. Charming and sweet is the Vasanta (Spring) season. Grīṣma or the summer season is also equally charming and sweet, and so is the Varṣā season or rains. Śarada or the autumn season is also charming and sweet. Hemanta or winter season and also Śiśira season of the extreme chilly cold are also equally charming and sweet.₂

Season	Vedic Months	Months after constellations
Vasanta	Madhu-Mādhava	Caitra-Vaiśākha
Grīṣma	Śukra-Śuci	Jyeṣṭha-Āṣāḍha
Varṣā	Nabha-Nabhasya	Śrāvaṇa-Bhādrapada
Śarada	Iṣa-Ūrja	Aśvina-Karttika
Hemanta	Saha-Sahasya	Mārgaśīrṣa-Pauṣa
Śiśira	Tapa-Tapasya	Māgha-Phālguna

617. Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all round.[3]
(Cf. Ṛv X.90.1)

618. Three-fourths of that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats not.[4]
(Cf. Ṛv X.90.4)

619. Whatever all this is, whatever has been in the past and whatever is going to be in future, is, verily, the Cosmic Person. In His one-fourth (or one quarter) is the entire creation, and His three-fourth is void or the unoccupied space, eternal and celestial.[5]
(Cf. Ṛv X.90.2)

तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥६॥
ततो विराडजायत विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥७॥
मन्ये वां द्यावापृथिवी सुभोजसौ ये अप्रथेथाममितमभि योजनम् ।
द्यावापृथिवी भवतꣳ स्योने ते नो मुञ्चतमꣳहसः ॥८॥
हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी ।
तं त्वा स्तुवन्ति कवयः परुषासो वनर्गवः ॥९॥
यद्वर्चो हिरण्यस्य यद्वा वर्चो गवामुत ।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सꣳसृजामसि ॥१०॥

620. Tāvān asya mahimā tato jyāyām̐śca pūruṣaḥ.
Utāmṛttvasyeśāno yad annenātirohati.6
(Cf. Ṛv X.90.3-2; Yv. XXXI.3-2)

621. Tato virād ajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścād bhūmim atho puraḥ.7
(Cf. Ṛv X.90.5; Yv. XXXI.5; Av. XIX.6.9)

622. Manye vām dyāvā-pṛthivī subhojasau ye aprathethām amitam abhi yojanam.
Dyāvā-pṛthivī bhavatam̐ syone te no muñcatam am̐hasaḥ.8
(Cf. Av. IV.26.1)

623. Harī ta indra śmaśrū ṇyuto te haritau harī.
Tam tvā stuvanti kavayaḥ paruṣāso vanar gavaḥ.9

624. Yad varco hiraṇyasya yad vā varco gavāmuta.
Satyasya brahmaṇo varcas tena mā sam̐sṛjām asi.10

620. That much (as is the basis of the past and of the future) is his particular glory. But verily, the Cosmic Man is much greater than that (in all parameters). Whatever is born of food and beyond that of immortal eternity, He is the supreme master.[6]
(Cf. Ṛv X.9.3-2)

621. From that Cosmic Man, super-luminiscence is born and from super-luminscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both.[7]
(Cf. Ṛv X.90.5)

622. O regions of heaven and earth, I take both of you to be the right sustainer of all of us. You are extended to unmeasured dimensions all around us. May you, heaven and earth, give us protection against evils and sins, and be favourable to us.[8]
(Cf. Av. IV.26.1)

623. O Sun, the creation of the resplendent Lord, your ray-like moustaches are the suckers of water. Your centripetal and centrifugal forces (the two yoked horses) are used in establishing a equilibrium. Men of wisdom, with their divine words of praises invoke you.[9]

624. The glory and glamour of gold-like creation as well as the glory of kine, and the eternal truth of Divine Supreme, — may all of us be blessed with them.[10]

सहस्तन्न इन्द्र दद्ध्योज ईशे ह्यस्य महतो विरप्शिन् ।
क्रतुं न नृम्णꣳ स्थविरं च वाजं वृत्रेषु शत्रून्त्सुहना कृधी नः ॥११॥
सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि बिभ्रतीर्द्व्यूध्नीः ।
उरुः पृथुरयं वो अस्तु लोक इमा आपः सुप्रपाणा इह स्त ॥१२॥

625. **Sahas tan na indra daddhy oja īśe hy asya mahato virapśin.**
Kratum na nṛmṇaṁ sthaviram ca vājaṁ vṛtreṣu śatrūnt suhanā kṛdhī naḥ. 11

626. **Saharṣabhāḥ sahavatsā udeta viśvā rūpāṇi bibhratīr dvyūdhnīḥ.**
Uruḥ pṛthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta. 12

(५) पञ्चमी दशतिः

(१-१४) चतुर्दशर्चात्मिकाया अस्या दशतेः (१) प्रथमाया ऋचः आङ्गिरसः शतं वैखानसाः, (२) द्वितीयायाः सौर्यो विभ्राट्, (३) तृतीयाया आङ्गिरसः कुत्सः, (४-६) चतुर्थ्यादितृचस्य सार्पराज्ञी वा कद्रूपेयः सर्पोऽर्बुदो वा, (७-१४) सप्तम्याद्यष्टानाञ्च काण्वः प्रस्कण्व ऋषयः। (१) प्रथमाया अग्निः, (२-३, ७-१४ द्वितीया-तृतीययोः सप्तम्याद्यष्टानाञ्च सूर्यः, (४-६) चतुर्थ्यादितृचस्य वाग्वा देवताः। (१, ४-१४) प्रथमाया-चतुर्थ्याद्येकादशानाञ्च गायत्री, (२) द्वितीयाया जगती, (३) तृतीयायाश्च त्रिष्टुप् छन्दांसि ॥

अग्न आयूꣳषि पवस आसुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनाम् ॥१॥

Khaṇḍa V

Daśati 5

627. **Agna āyuūṁṣi pavasa āsuvorjam iṣam ca naḥ.**
Āre bādhasva ducchunāṃ pavasa āsuvorjam iṣam ca naḥ.
Āre bādhasva ducchunām. 1
(Cf. S. 1464; 1518; Ṛv IX.66.19; Yv. XIX.38; XXXV.16)

625. O resplendent Lord, the possesser of immense glory, may you give us that endurance and valour, of which you are a supreme possessor. May we for our selfless public services get from you wealth and sufficient strength and may we succeed in defeating our enemy in our fights against them.[11]

626. O cows (or divine speech), you are the possessor of all the forms; you yield us milk morning and evening; you are impregnated by bulls or showerers of bliss. You are loved by calves. May you grow more and more prosperous. This region of extensive lengths and breadths, and the waters be favourable to us. May this life of ours be a blessing.[12]

Khaṇḍa V

Daśati 5

627. O adorable Lord, you support our lives; you send us fuel and food. May you drive away — far from us — the evil instincts.[1]
(Cf. S. 1464; 1518; Ṛv IX.66.19)

विभ्राड्बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविह्रुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा वि राजति ॥२॥
चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्ष९ सूर्य आत्मा जगतस्तस्थुषश्च ॥३॥
आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥४॥
अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन्महिषो दिवम् ॥५॥
त्रि९शद्धाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥६॥

628. Vibhrāḍ bṛhat pibatu somyam madhv āyur dadhad yajñapatāv-avihrutam.
Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.2
(Cf. S. 1453; Ṛv X.170.1; Yv. XXXIII.30)

629. Citram devānām udagād anīkam cakṣur mitrasya varuṇasyāgneḥ.
Āprā dyāvā-pṛthivī antarikṣam sūrya ātmā jagata stasthuṣaś ca.3
(Cf. Ṛv I.115.1; Yv. VII.42; XIII.46; Av. XIII.2.35; XX.107.14)

630. Āyam gauḥ pṛśnir akramīd asadan mātaram puraḥ.
Pitaram ca prayant svaḥ.4
(Cf. S. 1376; Ṛv X.189.1; Yv. III.6; Av. VI.31.1; XX.48.4)

631. Antaś carati rocanāsya prāṇād apānatī.
Vyakhyan mahiṣo divam.5
(Cf. S. 1377; Ṛv X.189.2; Yv. III.7; Av. VI.31.2; XX.48.5)

632. Triṁśad dhāma vi rājati vāk patangāya dhīyate.
Prati vastora-ha dyubhiḥ.6
(Cf. S. 1378; Ṛv X.189.3; Yv. III.8; Av. VI.31.3; XX.48.6)

628. Let the radiant sun abundantly draw sweet herbal juices, bestowing unbroken life upon the house-holders, the institutors of sacrifices. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land.
(Cf. S. 1453; Ṛv X.170.1)

629. Yonder has arisen, above the horizon, with wonderful divine effulgence the Eye of our light, life and energy. He, that Eye, the Sun, has filled the celestial region, the earth and the interspace with his glory. The Sun is the soul of all that moves or is stationary.[3]
(Cf. Ṛv I.115.1)

630. The earth moves (on her axis) round and round in the space (with the sun stationed in the centre). The earth is the mother, the heaven our father. She moves around the sun in space, carrying waters on her front.[4]
(Cf. S. 1376; Ṛv X.189.1)

631. The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up; like the in-breath and out-breath (in a living body). The sun illumines the entire celestial space.[5]
(Cf. S. 1377; Ṛv X.189.2)

632. Praises in divine words are showered upon this divine bird — the sun. He rules supreme through thirty stations (30 ghaṭikās) of the day and night.[6]
(Cf. S. 1378; Ṛv X.189.3)

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥७॥
अदृश्रन्नस्य केतवो वि रश्मयो जनाꣳ अनु । भ्राजन्तो अग्नयो यथा ॥८॥
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि रोचनम् ॥९॥
प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषान् । प्रत्यङ् विश्वꣳ स्वर्दृशे ॥१०॥
येना पावक चक्षसा भुरण्यन्तं जनाꣳ अनु । त्वं वरुण पश्यसि ॥११॥
उद्द्यामेषि रजः पृथ्वहा मिमानो अक्तुभिः । पश्यञ्जन्मानि सूर्य ॥१२॥

633. Apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ.
Sūrāya viśvacakṣase.7
(Cf. Ṛv I.50.2; Av. XIII.2.17; XX.47.14)

634. Adṛsrann asya ketavo vi raśmayo janāṁ anu.
Bhrājanto agnayo yathā.8
(Cf. Ṛv I.50.3; Yv. VIII.40; Av. XIII.2.18; XX.47.15)

635. Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.
Viśvam ābhāsi rocanam.9
(Cf. Ṛv I.50.4; Yv. XXXIII.36; Av. XIII.2.19; XX.47.16)

636. Pratyaṅ devānām viśaḥ pratyaṅṅ udeṣi mānuśān.
Pratyaṅ viśvam svar dṛśe.10
(Cf. Ṛv I.50.5; Av. XIII.2.20; XX.47.17)

637. Yenā pāvaka cakṣasā bhuraṇyantam janāṁ anu.
Tvam varuṇa paśyasi.11
(Cf. Ṛv I.50.6; Yv. XXXIII.32; Av. XIII.2.21; XX.47.18)

638. Ud dyāmeṣi rajaḥ pṛthvahā mimāno aktubhiḥ.
Pasyañ janmāni sūrya.12
(Cf. Ṛv I.50.7; Av. XIII.2.22; XX.47.19)

633. In his supreme transcendental glow, all other transient lights fade away, like thieves.[7]
(Cf. Ṛv I.50.2)

634. His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men.[8]
(Cf. Ṛv I.50.3)

635. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament.[9]
(Cf. Ṛv I.50.4)

636. O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world.[10]
(Cf. Ṛv I.50.5)

637. It is your divine light that purifies our soul, and keeps us away from evil thoughts and malicious actions.[11]
(Cf. Ṛv I.50.6)

638. It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth.[12]
(Cf. Ṛv I.50.7)

अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः । ताभिर्याति स्वयुक्तिभिः ॥१३॥
सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥१४॥

॥ इत्यारण्यार्चिकः ॥

639. Ayukta sapta śundhyuvaḥ sūro rathasya naptryaḥ.
Tābhir yāti svayuktibhiḥ.13
(Cf. Ṛv I.50.9; Av. XIII.2.24; XX.47.21)

640. Sapta tvā harito rathe vahanti deva sūrya.
Śociṣkeśam vicakṣaṇa.14
(Cf. Ṛv I.50.8; Av. XIII.2.23; XX.47.20)

Here ends Khanda V of Adhyāya VI.
Here also ends Āraṇya Kāṇḍa (Parva),
also known as *Āraṇyārcika*

अथ महानाम्न्यार्चिकः

(१-१०) दशर्चाया अस्या दशतेरिन्द्रो वा प्रजापतिर्वा विष्णुर्वा विश्वामित्रो वा ऋषिः । (१-९) प्रथमादिनवानामिन्द्रः, (१०) दशम्याश्च लिङ्गोक्ता देवताः । (१-९) प्रथमादिनवानां विराट्, (१०) दशम्याश्च गायत्री पदपङ्क्तिर्वा छन्दसी ॥

विदा मघवन् विदा गातुमनुशꣳसिषो दिशः ।
शिक्षा शचीनां पते पूर्वीणां पुरूवसो ॥१॥

आभिष्ट्वमभिष्टिभिः स्वा३न्नाꣳशुः ।
प्रचेतन प्रचेतयेन्द्र द्युम्नाय न इषे ॥२॥

MAHĀNĀMNYĀRCIKA

641. Vidā maghavan vidā gatum anusaṁsiṣo diśaḥ.
Śikṣā śacīnām pate pūrvīṇām purūvaso.1

642. Ābhiṣ ṭvam abhiṣṭibhiḥ svā3rnn āṁśuḥ.
Pracetana pracetayendra dyumnāya na iṣe.2

639. The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), — never failing and ever purifying, and thus safely draws the chariot of inner cosmos.[13] (Cf. Ṛv I.50.9)

640. O, the one of refulgent hairs (self-radiant), through your divine spectrum (of seven horses) harnessed to your chariot, you guide all men.[14] (Cf. Ṛv I.50.8)

Here ends Khaṇḍa V of Adhyāya VI
HERE ENDS ĀRAṆYA KĀṆḌA (PARVA)
OR
ENDS HERE THE ĀRNAYĀRCIKA

641. O affluent Lord, you know everything; you know the place and direction, where the devotee or he house-holder aspires to go. Please direct him towards that end. O eternal Lord of our intellects; O possessor of immense wealth![1]

642. Pleased with these prayers, kindly award prosperity and other blessings. You are very much like the sun in glory and omnipresence. O Supreme embodiment of conscientiousness, give me sufficient awareness (to avoid evils), O Lord of resplendence; please give us glory and food.[2]

एवा हि शक्रो राये वाजाय वज्रिवः ।
शविष्ठ वज्रिन्नृञ्जसे मꣳहिष्ठ वज्रिन्नृञ्जस
आ याहि पिब मत्स्व ॥३॥
विदा राये सुवीर्यं भुवो वाजानां पतिर्वशाꣳ अनु ।
मꣳहिष्ठ वज्रिन्नृञ्जसे यः शविष्ठः शूराणाम् ॥४॥
यो मꣳहिष्ठो मघोनामꣳशुर्न शोचिः ।
चिकित्वो अभि नो नयेन्द्रो विदे तमु स्तुहि ॥५॥
ईशे हि शक्रस्तमूतये हवामहे जेतारमपराजितम् ।
स नः स्वर्षदति द्विषः क्रतुश्छन्द ऋतं बृहत् ॥६॥
इन्द्रं धनस्य सातये हवामहे जेतारमपराजितम् ।
स नः स्वर्षदति द्विषः स नः स्वर्षदति द्विषः ॥७॥

643. Evā hi śakro rāye vājāya vajrivaḥ.
Śaviṣṭha vajrinn ṛñjase maṁhiṣṭha vajrinn ṛñjasa ā yāhi piba matsva.3

644. Vidā rāye suvīryam bhuvo vājānām patir vaśaṁ anu.
Maṁhiṣṭha vajrinn ṛñjase yaḥ śaviṣṭhaḥ śūrāṇām.4

645. Yo maṁhiṣṭho maghonām aṁśurnna śociḥ.
Cikitvo abhi no nayendro vide tamu stuhi.5

646. Iśe hi śakras tam ūtaye havāmahe jetāram aparājitam.
Sa naḥ svarṣad ati dviṣaḥ kratus chanda ṛtam bṛhat.6

647. Indram dhanasya sātaye havāmahe jetāram aparājitam.
Sa naḥ svar ṣadati dviṣaḥ sa naḥ svar ṣadati dviṣaḥ.7

643. O Lord, you verily, have a great potential of accomplishment. O, the holder of adamantine justice, may you be pleased to give us wealth and capacity to work. O Lord, with supreme force and strength, O Lord of justice, may we please you and get favours from you. Please come to us, drink the immortal elixir and be exhilarated.$_3$

644. O Lord of defence forces, be pleased to have us under your defence; may we acquire wealth, vigour and prosperity. O Lord of supreme authority and the possessor of adamantine weapons, you are amenable to our requests and prayers, you are exemplary among brave heroes.$_4$

645. You, O Lord, are well known for your affluent awards. You illume like the sun. Lead us safe across all quarters. You are ever available to us for help. We offer prayers to you, our resplendent Lord.$_5$

646. You are the potentiality source for securing supremacy everywhere. We invoke you for our protection; you are the one who is never defeated or vanquished, and is always a victor; may He, our Lord, over-ruling all our enemies, lead us to success and favours. He is the protector of selfless acts and service, the divine speech (metres), and the eternal law of supreme significance.$_6$

647. We, the devotees, invoke the Lord of resplendence for the sake of wealth and affluence; our Lord is never defeated and is ever a victor, may He crush evil and evil doer both.$_7$

पूर्वस्य यत्ते अद्रिवोऽंशुर्मदाय ।
सुम्न आ धेहि नो वसो पूर्तिः शविष्ठ शस्यते ।
वशी हि शक्रो नूनं तन्नव्यऽ संन्यसे ॥८॥
प्रभो जनस्य वृत्रहन्त्समर्येषु ब्रवावहै ।
शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः ॥९॥
एवा ह्ये३व । एवा ह्यग्ने । एवा हीन्द्र ।
एवा हि पूषन् । एवा हि देवाः । ॐ एवाहि देवाः ॥१०॥

॥ इति महानाम्न्यार्चिकः ॥

648. Pūrvasya yat te adrivo aṁśur madāya.
Sumna ā dhehi no vaso purtiḥ śaviṣṭha śasyate.
Vasī hi śakro nūnam tan navyam samnyase.8

649. Probho janasya vṛtrahant samaryeṣu bravāvahai.
Śūro yo goṣu gacchati sakhā suśevo advayuḥ.9

Pañcapurīṣapadāni

650. Evā hye3va. Evā hyagne. Evā hīndra.
Evā hi pūṣan. Evā hi devāḥ. OM EVĀ HI DEVĀḤ.10

Kāṇḍa	No. of Ṛks
Āgneya	114
Aindra	352
Pāvamāna	119
Āraṇya	55
Mahānāmnyārcika	10
Total	650

HERE ENDS MAHĀNĀMNYĀRCIKA

648. O Lord, the possessor of adamantine weapons, we are your devotee from the very early times, may we have the divine enlightenment from your rays of wisdom — an enlightenment which is so exhilarating. Please take us over in your direct favours.[8]

O mighty one, your favours and privileges are so well evoked, you have the Supreme potential to work and accomplish; you are our sole master and guardian.

Verily, I would be pleased to renunciate the new worldly pleasures.

649. May we, the renouncers, together have a dialogue among us.

May we talk about the Supreme Self, who is wise, everybody's friend, and an abode of divine bliss; the only one, without a second, who moves singly in all the heavenly bodies. (Let us talk about Him and be wise).[9]

650. This verse includes the final five aphorisms known as the *PURĪṢA PĀDA*.
(i) This and thus for you alone,
(ii) O Agni, the adorable Lord, thus for you also,
(iii) O Indra, the resplendent Lord, thus for you too,
(iv) O Pūṣan, Lord of sustenance, thus for you too,
(v) O devāḥ, O all Bounties, thus for you also.[10]

HERE ENDS MAHĀNĀMNYĀRCIKA.

Summry
Pūrvārcika: Chanda Ārcika

Classification I in Adhyāyas and Khaṇḍas		Classification II in Prapāṭhakas, Ardhas and Daśatis	
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Khaṇḍa II	11-20	Daśati 2	11-20
Khaṇḍa III	21-34	Daśati 3	21-34
Khaṇḍa IV	35-44	Daśati 4	35-44
Khaṇḍa V	45-54	Daśati 5	45-54
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Khaṇḍa VII	63-72	**Prapāṭhaka I: Ardha II**	
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Khaṇḍa IX	81-90	Daśati 7	63-72
Khaṇḍa X	91-96	Daśati 8	73-80
Khaṇḍa XI	97-106	Daśati 9	81-90
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Adhyāya II		**Prapāṭhaka II: Ardha I**	
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Khaṇḍa IV	145-154	Daśati 4	125-134
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Adhyāya IV	
Khaṇḍa I	352-359
Khaṇḍa II	360-369
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Khaṇḍa VIII	419-426
Khaṇḍa IX	427-436
Khaṇḍa X	437-446
Khaṇḍa XI	447-456
Khaṇḍa XII	457-466

Classification II in Prapāṭhakas, Ardhas and Daśatis

Prapāṭhaka III: Ardha I	
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Daśati 2	204-213
Daśati 3	214-222
Daśati 4	223-232
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Daśati 7	253-262
Daśati 8	263-272
Daśati 9	273-282
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Prapāṭhaka IV: Ardha I	
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Daśati 2	303-312
Daśati 3	313-322
Daśati 4	323-331
Daśati 5	332-341

Prapāṭhaka IV: Ardha II	
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Daśati 9	370-380
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Classification I in Adhyāyas and Khaṇḍas		Classification II in Prapāṭhakas, Ardhas and Daśatis	
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Khaṇḍa II	477-486	Daśati 2	399-408
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Khaṇḍa IV	497-510	Daśati 4	419-426
Khaṇḍa V	511-522	Daśati 5	427-436
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Khaṇḍa VII	533-544	**Prapāṭhaka V: Ardha II**	
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